DOCUMENT RESUME

ED 078 343 CG 400 075

AUTHOR	Walz, Garry R., Ed.; And Others
TITLE	Impact: The Magazine for Innovations and Change in the Helping Professions. Volume 2, Numbers 4-5.
INSTITUTION	ERIC Clearinghouse on Counseling and Personnel Services, Ann Arbor, Mich.
SPONS AGENCY	Michigan Univ., Ann Arbor.; Office of Education (DHEW), Washington, D.C.
BUREAU NO	BR-6-2487
PUB DATE	Jul 75
CONTRACT	OEC-3-6-002487O1579-(010)
NOTE	99p.
AVAILABLE FROM	Impact, P.O. 635, Ann Arbor, Michigan 48107 ($6.00 per yearly subscription, $1.75 per single issue-make checks payable to the University of Michigan)
EDRS PRICE	MF-$0.65 HC-$3.29
DESCRIPTORS	Attitudes; *Changing Attitudes; *Counseling Effectiveness; Females; *Helping Relationship; *Periodicals; Sex Education; *Sexuality

ABSTRACT

This combined issue of Impact (regularly a bi-monthly magazine) focuses on human sexuality, and ways in which helping professionals can be of most assistance to clients who are concerned about their adequacies or inadequacies in the sexual area. Areas covered include teenage sexuality, homosexuality, mixed marriages, and changing sex roles. Consultation and "underground news" are among regular features presented. (CJ)

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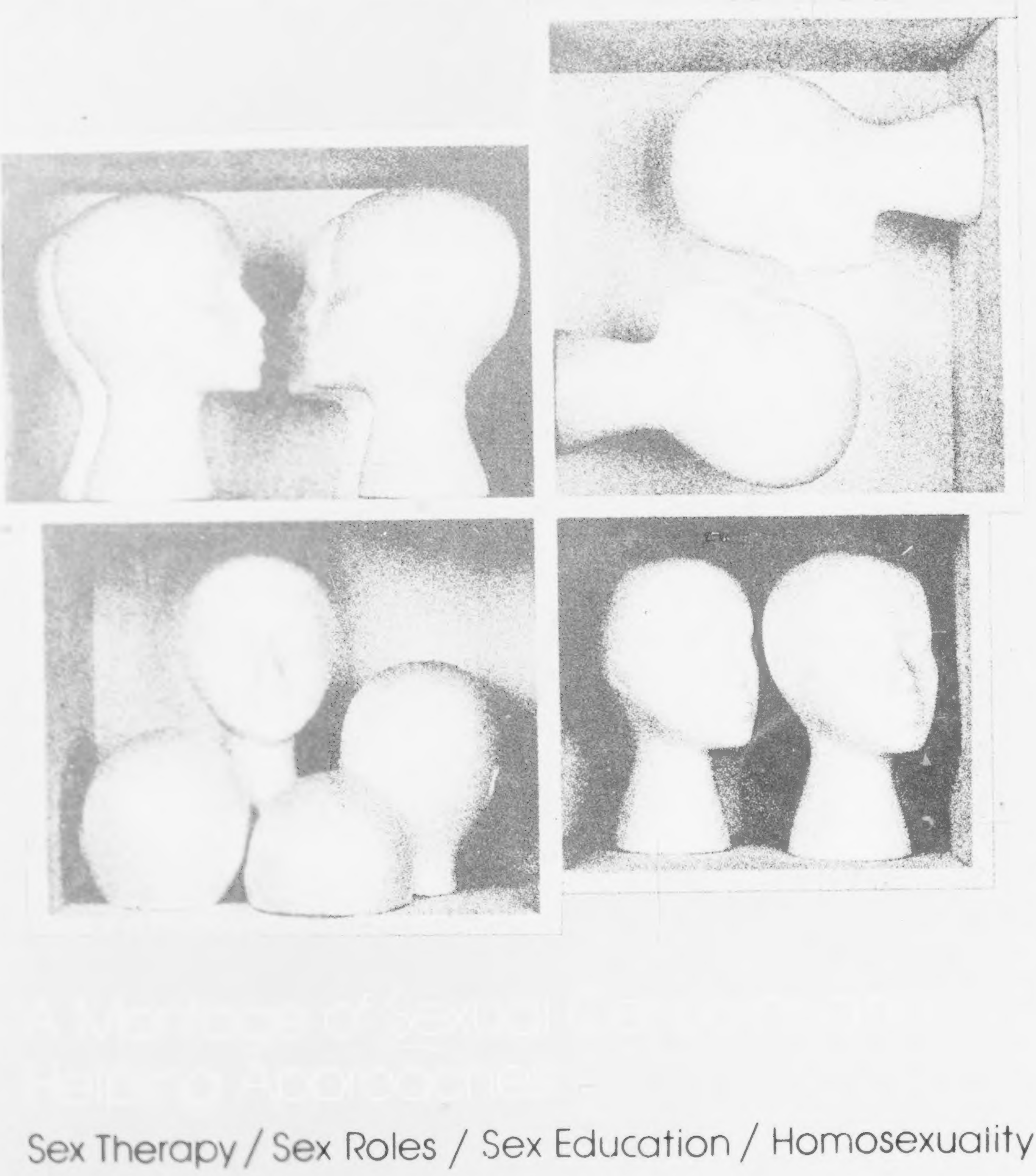

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Sex Therapy / Sex Roles / Sex Education / Homosexuality

Contents

I find that the three major administrative problems on a campus are sex for the students, athletics for the alumni, and parking for the faculty.

Clark Kerr
1958

Cover construction by Ken Aptekar

VOL. 2. NOS. 4 & 5

Impact is produced by the ERIC Counseling and Personnel Services Information Center and published by The University of Michigan.

Subscriptions: *Impact* is produced six times each year. It is available at a yearly subscription price of $6.00, or $1.75 for a single issue.

ADDRESS correspondence, subscriptions, and changes of address to:

Impact
P.O. Box 635
Ann Arbor, MI 48107

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This magazine was prepared pursuant to a contract with the Office of Education, US Department of Health, Education and Welfare. Contractors undertaking such projects under government sponsorhip are encouraged to express freely their judgement in professional and technical matters. Points of view or opinions do not, therefore, necessarily represent official Office of Education or *Impact* position on policy.

CG 400 075

SEX ATTITUDES REVISED: THE RAPE OF CONVENTION 6

In this composite sketch of sexual issues, the question arises, "How open, really, are we about sex and sexuality?" Do the new remedies—sex clinics, sex education, sexual liberation—cure the phobias we've inherited from bygone eras?

PART I. PHYSIOLOGY CUM PSYCHE (THE CLINIC: STERILE OR SANE?)

BISEX TEAMWORK: SEX THERAPY TODAY 16

This presentation of a radio interview with two of Masters' and Johnson's disciplines reveals the problems faced by men and women today and focuses on some of the approaches used to alleviate people's worries and sexual inadequacies.

SEXUAL HEALTH KNOWLEDGE INVENTORY 20
by Johan W. Eliot, M.D.

A serious quiz with a smattering of funny responses unleashes some of the facts and falsehoods associated with sexual physiology, behavior, and attitudes.

PART II. AN APPLE FOR THE STUDENT (SEX EDUCATION: FACING FACTS AND FAILURES)

BIRDS AND BEES IN THE SEVENTIES: STAGES OF READINESS (K-12) 30
by S. J. Breiner, M.D.

This reprint from the *Journal of School Health*, which appeared under the title, "Psychological Principles of a Sex Education Program for Grades K through 12," explores the development of children's curiosity and ability to absorb information about various aspects of human sexuality.

WHEN SEX EDUCATION FAILS 37

This expansion of *Impact's* "Exemplars" department takes schools to task for failing to help pregnant teenagers when they most need help. It also offers examples of school and community-based programs that are cognizant of the difficulties of young parents and are commited to reversing the trend of neglect.

PART III. ME NOT TARZAN, YOU NOT JANE (BREAKING AND MAKING SEX-ROLE RULES)

SEX AND CIRCUMSTANCE (A GAME) 44

This game enables you to move through time and space, changing your sex and apparel to greet brave new worlds past and present. E.g., if you're a man, but land in 1900 as a woman, you can pass on voting in the next election . . .

STUDENTS REFLECT ON SEX ROLES 49
by Wendy Suss

The author taught a class on sex role orientation. Here are some of the responses of her students—struggling with change but still not sure how chromosomes and culture combine to mold behavior.

SEX ROLES IN MOUNTAIN COMMUNES: UTOPIA LOST 52
by Charlotte Wolf and Debra Gunderson

The authors took a sociological sojourn into the land of mountain communes and came up with some startling findings: There's male drone syndromes and female servitude in them thar hills.

COUNSELING YOUNG WOMEN: SOME NEW TECHNIQUES 61
by Sue Klarreich

As a result of her experiences in working with young women seeking vocational guidance, the author developed a role projection instrument to be used in conjunction with existing techniques. This promises to be a helpful technique for increasing the confidence of young women who are trying to make decisions.

PART IV. LIB REVISITED (COMING OUT GAY)

THE EMERGING HOMOSEXUAL: SOME DEVELOPMENTAL IMPLICATIONS 68
by Donald A. Brown

The basis for this article was an extensive series of interviews with homosexual men. The author explores their encounters with the straight world – their feelings and actions – and suggests how counselors might best assist the homosexual in planning a career, education and satisfactory life within society's heterosexual enclave.

COUNSELING THE GAY COMMUNITY:
CAN COUNSELORS MEET THE CHALLENGE? 78
by Joseph L. Norton

Fallacies about homosexuality float freely these days despite the surface acceptance of its existence. The author, himself active in counseling and organizing gay people, admonishes the myth-makers and sets forth appropriate strategies for counselors.

HAROLD AND FRANK 81
by Donald A. Brown

Harold is white; Frank black. They are nine years apart in age. One is a white collar worker, the other a laborer. They are in love. They are married. In this interview, they express the bonds that tie them together and the differences that separate them from society.

PART V. THE LAST LEAF 93

To close this issue on sexuality, a look at sexual practices – some eccentric, some surprisingly progressive – in other cultures and at other times.

FLASHES 4
CONSULTATIONS 12
FEEDFORE 13
QUOTES 14
HAPPENINGS 28
UNDERGROUND SOUNDINGS 65
PRINTOUT 88
BAZAAR 91

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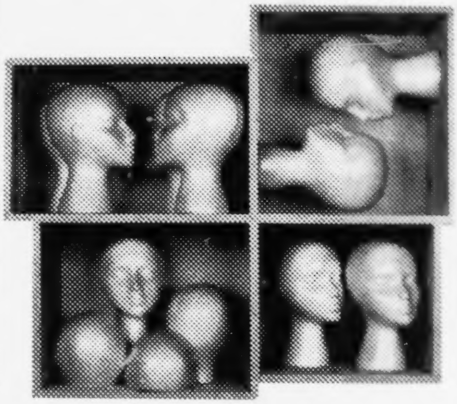
Printed by Miracol, Inc. (Ann Arbor, Michigan)



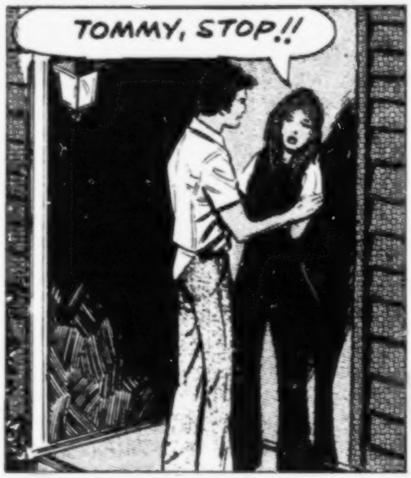
About This Issue

When Masters and Johnson decided they wanted to publish their research findings, they chose as their publisher the medical division of a 133 year old Boston firm. The book *Human Sexual Response* was to be treated exactly as any medical publication – but we all know what happened. It became a national best seller; the first printing was sold out in three days. Many people who bought the book wrote letters to the publisher about their own problems. This was indeed a far cry from the reception accorded Kinsey's *Sexual Behavior in the Human Female* in 1953. As the song goes, "the times they are a changin."

The response to Masters and Johnson's second book, *Human Sexual Inadequacy,* was just as enthusiastic and, in the last year, the two most popular national weekly news magazines featured coverage of adolescent sexual activity, sex therapy, etc.

Sex and sex information has been freed from the Victorian precepts that hampered understanding, communication and enjoyment. Only a decade ago, 15 year olds – from homes where "openness" predominated and where one was encouraged at every junction to talk with parents about sexual concerns – were secreting brown papered copies of the ubiguitous *Love Without Fear* behind English or History books to read during class or study hall (once one got their hands on it they couldn't wait to read it). Dog-eared copies of "racey" paperbacks with the "good parts" marked were surreptitiously circulated. Dirty jokes were "de rigueur" and misinformation ran rampant. The current "openness" and permissiveness, while certainly unnerving, threatening, and obviously undesirable to many, must certainly be frightening – especially to the young who are growing up with this as their only norm. They have a limited opportunity to sort things out and try out life before they are "pressured" into either accepting or rejecting this norm. They need and, indeed, demand information. They are faced with sex in all facets of society – periodicals, books, music and television. Recently a major TV network featured two consecutive hours of vasectomy, pregnancy, rape and impotence.

This all points to the greater awareness and willingness to confront and discuss things. Women's Lib has done a lot more than simply provide greater economic opportunities for women. The "double standard" is fast disappearing and women are being told to, and indeed are, re-capturing the right to their own bodies. Ellen Frankfort, for example, has written convincingly on this matter. Women have the right to sexual enjoyment and the understanding of their own bodies.



This proliferation and concerned interest in sex cuts across all classes and ages. The escalation in sex therapy, the interest in classes concerned with sexual development, and the questioning of family doctors by those who want help scream the demand and need for understanding this intrinsic drive. In addition, people are becoming more "open" in their discussions of sexual matters whether it be in regard to information needs or problem solving. Accompanying this new "openness" is the growing militancy of homosexuals. Increasingly, those in the helping professions are called upon to help these people deal with their sexual problems or refer them to specialists or clinics. Counselors working in the schools are urgently being sought to answer technical and non-technical sexual questions. Family living and sex education courses will undoubtedly increase in number and the coverage will be more explicit. Information and services are the demands riding the coattails of the new permissiveness.

In view of these factors – which we realize are only briefly stated, *Impact* decided (back in 1972) that it was necessary, if not imperative, to our readers that we offer an issue dealing with sexuality and the implications it holds for today's counselors. The topic itself may border on the sensational, but the focus of presentation here is to offer instructive and accurate information on a variety of topics of import to professional counselors. We don't claim to be comprehensive – we have only scratched the surface; however, we do feel we can offer you valuable assistance in dealing with this new openness and demand. Our articles cover a variety of subjects – homosexuals, sexual therapy, women, and sex education, to name a few. We've also included an inventory that tests your knowledge of sexual matters, and, since we feel it is necessary to look at what's happening today in terms of society – past, present, and future – a game allowing you to move freely in time and circumstance.

We've tried to raise and explore some issues, provide some insights, offer some information and get you thinking professionally of your role in terms of the new morality.

Garry and Susan

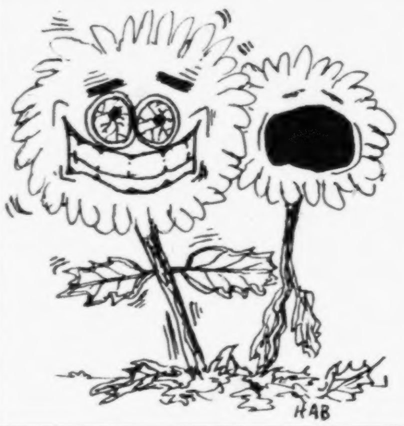
Flashes

...It's illegal for a man with a moustache to kiss anyone in Indianapolis, Indiana. This law, and dozens of similar existing "blue laws," are reported in a new book by Dick Hyman called *Cockeyed American*. Hyman found one law in Pasadena, California, that makes it illegal for a businessman to be in an office alone with his female secretary. A statute in Charlotte, North Carolina, requires women to wear at least 16 yards of cloth around their bodies when appearing in public...

...D.R. Robertson of the University of Queensland, Australia reports that the death of the male coral reef fish *Labroides dimidiatus* causes the most dominant female in his harem to change sex and take over his place. The changeover begins within 1½ to 2 hours of his death and finishes within four days. In the early stages of this process, the male-to-be exhibits the typical aggressive behavior of her predecessor...

...You've heard of polluted air and polluted water. Well, now there are polluted earthworms. The U.S. Interior Department has found that worms who live in the ground next to the heavily traveled roadways in Washington, DC, are so polluted that they are actually poisonous to birds and other animals. Wildlife researchers collected earthworms at distances of 10 to 160 feet from several major thoroughfares. They then sent these worms to the University of Wisconsin where they were ground up for tests. It turns out that the worms are absorbing high levels of zinc, which is a by-product of automobile oil. Researchers said that all the worms showed concentrations of zinc high enough to be toxic to animals. Lead, from gasoline, was found in extremely high concentrations in the worms gathered 10 feet from the roads. The Department of the Interior said that the worms collected closest to the road contained so much lead that they would be fatal to ducks eating them...

...Blue film showings on Toronto's CITY-TV (Channel 79) received top Neilsen ratings this winter. Most viewers don't seem to mind. Well, almost nobody. Lorie Lane minds. She is a Toronto strip-tease artist and mistress of a school for strippers, and she's concerned. "Maybe these Channel 79 blue movies are a trend," she says. "If the day ever comes when you can sit at home with your wife and watch a strip tease on your TV set, then we could be in a lot of trouble."...



...What happens if dandelions are given amphetamines or tranquilizers? Doctor Lehmann said that a dandelion he treated with amphetamines died a lot earlier than other untreated dandelions, probably because the speedy plant wore itself out. He also said that two dandelions treated with tranquilizers seemed to be sleeping all the time—at least they kept their petals curled. He added that other dandelions given the stimulant caffeine seemed to become more alert—they unfolded their petals...

...Impossible Nightmare: "Right now there are more scientists developing fruit-flavored, vaginal-deodorant sprays than new methods of detecting causes of birth defects; more engineers developing electronic eavesdropping equipment than child-proof bottle caps for hazardous household chemicals; more scientists working on color television and bigger bombs than on increasing food production and investigating the side effects of pesticides." So says the Center for Science in the Public Interest...

...The City University of New York has offered its employees a labor contract which would include provisions for paternity leave, time off work for a father immediately before or after the birth of his child. The original proposal came from a University Advisory Committee on the Status of Women. The Committee pointed out that usually women take time off after the birth of a child to care for the infant. There is no reason, they claim, why men should not be able to take time off for such duties allowing working mothers the opportunity to return to the job...

...A San Diego Methodist minister suggests that people who want to commit suicide should be able to attend a clinic for just that purpose. He points out that there are seven suicides mentioned in the Bible and none of them are criticized. The clinic he proposes would help the family and friends of the potential suicide prepare for the event and help the person who wants to die select a painless and dignified end...

Editorial Note

Impact frequently reprints statements which represent provocative, if not extreme, views as a means of sensitizing our readers to important issues or developments which are relevant to the work of those with helping responsibilities. Occasionally these statements may seem to some to contain political references or have political connotations. We wish to emphasize that neither by design nor intent does *Impact* take stands on political issues or questions or evaluate political figures. The basis for inclusion of items is determined solely upon the utility of the information for the performance of professional responsibilities and activities and any attempt to draw inferences regarding political views is inappropriate and unwarranted.

Today's Sex
HAB

...A television class on human sexuality is proving the most popular course at Michigan State University. Approximately 2,300 students signed up last fall for the class conducted by psychologist Andrew M. Barclay.

"We're really not out to titillate anybody," Barclay, 31, said. "We're not conducting an illustrated sex manual. We don't want to show them how to do it but to get them to better understand their feelings while they're doing it."

"I really don't think students are much more knowledgeable and sophisticated (than their parents) about sex... If they are, how do you explain the rising rates in venereal disease and unwanted pregnancies on most U.S. campuses?"...

...When Geoffrey Swearingen applied for a taxi driver's license early last summer, he admitted that his draft classification was 4-F because he is homosexual.

On Sept. 1, he received a form letter from the New York Taxi Commission asking that he provide a "letter from a certified psychiatrist indicating present condition and diagnosis and capability to drive a taxi cab ..." and "agreement that applicant, if accepted, will be seen by a certified psychiatrist twice yearly." Swearingen took the matter to a Gay Liberation group which demonstrated and sat in at the Commission. Several days later, he received his taxi driver's license...

...(AP) In Charleston, S.C., a crudely-lettered sign, "Nudist Colony," is slowing traffic to a snail's pace. Two young boys said they put the sign up after cars began speeding through the residential area. Now, cars seem to be observing the 35 m.p.h. speed limit...

...An American anthropologist, Wyn Sargent, studying the life of Stone Age tribes in Indonesia married one of the tribal chiefs and gave him 11 pigs and five headdresses as a dowry. Reports that she would shed her Western clothes and dress only in the strings and straps of the natives created quite a stir with government officials whose aim was to put clothes *on* the natives...

...Barely a month after her marriage to Obaharok, Indonesian tribal chieftain, Wyn Sargent was banished from the tribe by its leader. The chief's complaint, "She was a wife in name only."...

...In 1900 about one in every 100 American mothers died during childbirth. Most of the blame fell on the shoulders of American midwives described at the time as "hopelessly dirty, ignorant, and incompetent." Now midwifery is coming back, with a difference. University Hospital at the University of Michigan has appointed the first nurse-midwife in the state to deliver babies or refer problem pregnancies to obstetricians. Says Margaret Craig, R.N., the new appointee, "The advantage of being a nurse-midwife is that I can relate woman to woman with the patient. I pay a lot of attention to communication, making sure that we understand each other." Nurse-midwifery is common in other states—New York, Illinois, and Ohio—and appears to be gaining considerable popularity...

...There are 32 million women working and more than 11 million of them have children under the age of 18. "There are six million children under the age of six whose mothers work," said Mary Dublin Keyserling, a Washington economist who completed a year-long study on the subject. "There are licensed day care centers and licensed homes with a capacity for only 650,000 children. The rest have to be taken care of in homes that aren't licensed or supervised. Some of them are good and some of them are very, very bad."...

...Tampa Fla.—Sixth graders at Carver Elementary School earn make-believe $150 weekly paychecks computing taxes, graphing sales charts and managing financial records.

Charles Kelly, 11, earned $1,200 in two months, and bought a $900 skate board in the progressive workshop to teach youngsters the mechanics of modern capitalism...

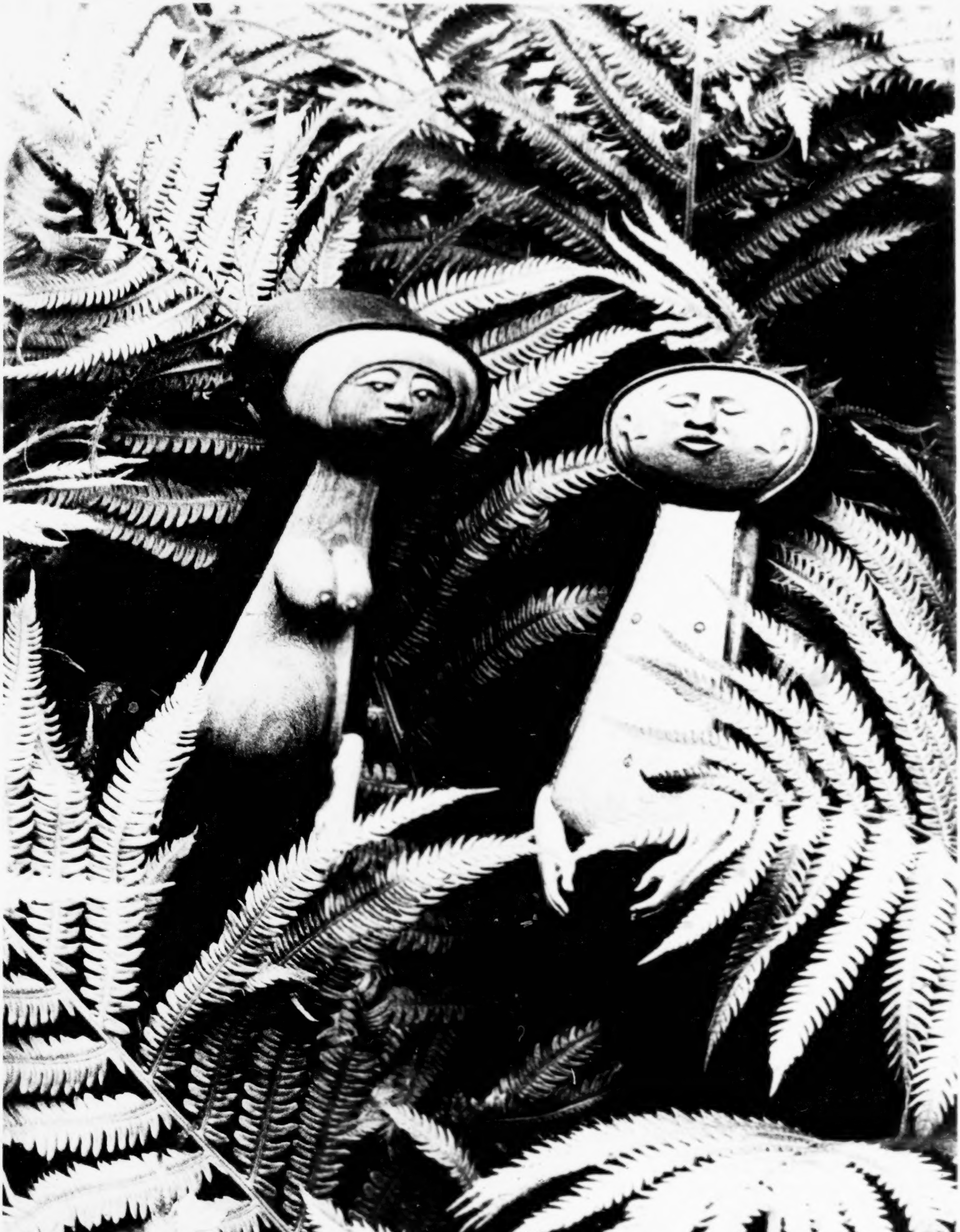
...The University of Winnipeg, which began a program of noonhour courses for downtown office workers last year, is now trying to attract more housewives back to school.

The university has initiated University At Two, offering credit courses from 2 P.M. to 3:30 P.M. two days a week at its downtown campus and in neighborhood locations throughout the city...

...A number of years ago researchers at Albert Einstein College of Medicine in New York conducted an experiment. Two groups of men and women were asked to choose from a list of body parts they would miss most if they were to lose them. These were the results: Young adults: Female: tongue, nose, leg, eye, arm, foot, hand, ear, breast; Male: penis, testes, tongue, leg, eye, nose, arm, foot, hand, ear. Older adults: Female: tongue, eye, nose, leg, arm, hand, foot, ear, breast; Male: tongue, eye, penis, leg, arm, testes, hand, nose, foot, ear. At the time of the study, primary female sexual organs were apparently not very crucial...

National Task Force Promotes New Stance On Homosexuality

The National Task Force on Student Personnel Services and Homosexuality evolved from a workshop at the 1971 American College Personnel Assn. Convention in Atlantic City. The Task Force is comprised of college counselors and other student personnel workers as well as homosexual students across the country. Its purpose is to focus attention on homosexuality and related questions in terms of counseling and other student personnel services and to work toward solutions compatible with the view that homosexuality is a valid variety of sexual expression and not a sickness or sin. The Task Force sponsored the nation's first all-day conference on homosexuality and student personnel work at Queens College in December, 1971. The first monograph series on homosexuality and student personnel work, *Otherwise Monographs*, has been launched by the Task Force. Regional conferences are being planned for Boston, Cleveland, Philadelphia, and elsewhere. Those interested in joining the Task Force and in supporting its purposes should forward an annual membership fee of $10 to: Prof. Richard Kiley, Treasurer, NTFSPSH, Counseling Center, NYCCC/CUNY, 300 Jay Street, Brooklyn, New York 11201.



SEX ATTITUDES REVISED: THE RAPE OF CONVENTION

by Barbara Hobbie

THE GARDEN OF EDEN – This afternoon knowledge was discovered beneath God's special apple tree by the two humans, Adam and Eve. When asked how they had made their discovery, Adam replied, "It was bigger than both of us, too hard to resist."

"Actually," said Eve, "I was the major influence in the decision. Besides, a little knowledge never hurt anyone."

Lurking in a nearby bush, a serpent, who claimed to have observed the entire incident, offered this explanation. "Eve is a rather spineless person; she's vain and naive and too curious for her own good. So she took the hint and bit. Adam, though admittedly strong and virile, is irrationally drawn to the other human. I suppose opposites do attract."

The Creator, according to informed sources, was displeased by the disruption of His order and was not available for comment.

A power struggle has ensued since the beginning of human relationships. With the knowledge of themselves as sexual beings, people have accentuated their differences – often playing these differences up to their own advantage.

Gregor Mendel, working in another obscure garden, later observed that although dominant and recessive traits do exist, the creation of new life results in variations. The product of a red and white blossom may be either red or white, but it can also be pink – a synthesis of that which preceded it. Through our sexuality we have not only defined ourselves and our offspring, we have created variations of sexual traits. Some women are not the docile, frivolous manipulators of men just as some men are not aggressive or excessively motivated to achieve power or wealth. Despite recent efforts to reorient people away from stereotyped sex behavior, the dominant view is still that men are men and women women.

The conventional wisdom, what Eden has taught us, is that if we fail to curb our impulses or if we do not develop a hierarchy of devotion and obedience, we are doomed to fall again and again.

Today, many people fear that the thrust toward greater knowledge of sex and the disintegration of values and structure within the family, spell chaos for men and women, and more importantly, for generations to come.

To even the most casual observer it has become obvious that sex is a new national pasttime. It is certainly newsworthy in greater magnitude than before. *Time, Newsweek* and other journals and media have recently featured issues on sex – the sexual revolution, sex therapy, new (with lots of sex implied) teenage lifestyles. Playboy has built an empire on the theme. David Reuben has been dubbed an expert. Masters and Johnson have become the gurus of the sex therapy boom. We have become, perhaps through the help of the media, a nation of sex maniacs, fretting that we do too little or too much.

And where has it led us? One thought is that we have strayed from love. Another is that we have made indistinguishable those points in time and space at which we come together. By focusing on differences, disparities, conflicts, problems, we may have widened the gap between men and women, between so-called deviants and society, between parents and children and between our private hopes and public actions.

Stalking a Sexual Identity

At the heart of the confusion over sex is the issue of sexual identity. In the early 1900's Freud, that maligned precursor of the sexual revolution, awakened Victorian minds to subconscious drives and to distinct differences between the sexes. In the early to mid 1900's suffragettes sought political identity for their sex. In the Fifties men were warned by writers like Wylie that demasculization had set in. In the Sixties students began to experiment in more open forms of sex and concommitant life styles (communes, living together as couples etc.)

Now, it appears, another mass movement is underway. This movement, this clumping of liberation fronts, does not yet spell the destruction of the old order, but it, like most radical movements is injecting new values into our system. It is suggesting alternative forms of human interaction. It stresses a collective approach, but its basis is in the rights of the individual. It is beginning to affect the way we think, talk, act and feel.

And yet, many people today are forming an uneasy alliance with the sexual liberation movement. They sense that it may be leading them away from the harmonious sexual utopia they seek. They fear that every gain may mean a loss of something valuable – they struggle with the consequences of the "new" knowledge.

Diamond in the Rough

One of the major institutions under attack is marriage. Granted, it has been undermined in more subtle ways in the past – a little philandering here, a divorce or two there. But the proportion of dissatisfaction has puffed up, till now, two-fifths of all marriages end in divorce. Of those who withstand the hardships of a lifetime together, few statistics are available. Some are held together by children and financial dependency, others by a determination not to admit mistakes, others because perhaps they really work.

The prognosis for happy, or at any rate prolonged, marriage has dimmed as have the costs of dissolving a union. Divorce is no longer the shame, the symbol of rejection it once was. A man needn't feel he is less virile or a woman less guileful in "keeping her man." Except, and these are monumental exceptions, for settlements of property, child support and visitation agreements, many marriages can now end hassle-free for two people who want out. Incompatibility is reason enough for quitting the marriage contract in most states.

But a smooth as glass divorce and the knowledge that society won't stone you hardly compensate for the psychic anxiety divorce creates. It still hurts. Many people have suggested that marriage should be a difficult relationship to enter. Those whose divorces have been traumatic may wish that someone had made them stop, think, and prove their capabilities before entering marriage. Yet

Sculpture by Wendel Heers

premarital counseling. until recently. was only infrequently performed. and then only by clergy. And even this kind of advice produced fuzzy conceptions about the entire spectrum of marital and sexual relationships.

Many people are just beginning to question the thing itself – the conubial relationship. the partnership. the bliss. the albatross – marriage. The assumption was that you couldn't know what it was until you experienced it. And you couldn't submit to knowledge of love. sex. etc. until *after* the ceremony. But now people question it.

Even happily married couples have learned that for all the vitality. comfort and fulfillment marriage affords. it also deprives people of certain freedoms. Certainly. privacy is a scarce commodity and boredom is not unheard of. but also compressed are people's outlooks. values and human interactions outside of marriage. By being in close contact with one other person for weeks. months. years. a mind-set happens. Suddenly people find themselves saying. "Well George says . . . " or. "I agree with Irma when . . . " Friends. especially of the opposite sex tend to drift away. The essence of people outside this solitary duet becomes fainter.

There is. of course. another facet of marriage – the good side. It is this element that creates a battleground between the traditionalists and the new sexual libertarians. But before we view the tensions these conflicting ideas create. a brief look at the new opposition:

Me Not Tarzan, You Not Jane

Sweeping away the old. bringing on the new are the swingers. the egalitarians. the anti-marriage freaks. This statement makes it sound as if these people are weirdo revolutionaries. Perhaps they are. for they seek less restrictive environments for men and women. Some of the new practitioners are kinky. but others are saying. beneath it all. I don't want to be hurt – not by marriage now. or years later by divorce. or by the compression of my own identity. I realize that I might not always love one person. that I can love many people for many reasons. that I am a person and that I need to fulfill my very personal needs. Marriage doesn't always do it for me. I want more out of life.

Feminist literature is full of statements about what marriage connotes. A woman is a child reared by her parents and then adopted by a father figure. her husband. To refute this statement is difficult. for observation of many marriages of the 50's and 60's shows us that the wife is frequently dependent. nurtured. care-taken. Yet men too have been retarded. kept child-like by such relationships. Mama's little man becomes wifie's big man. Children observe these behaviors and either adopt and perpetuate them or decide that both their parents and marriage are sick.

The rejectors of parasitic marriages take many tacks. The swingers (who apparently all reside in the suburbs) share one another in hedonistic fashion. Men used to throw their house keys on the floor for other men to pick up (ready access to my property – the little woman). Even that has changed; women are now able to give themselves away.

The negative aspects of swingerism include the possibilities that jealousy may arise. that people will be spiraled into ludicrous forms of gameplaying. that people will actually avoid a meeting of the minds through focusing on the body as plaything. Yet. even out of this. some compassion has been born. People are freed up to appreciate other people. not only sexually. but emotionally; marital pent-upness is reduced and swingers can often return to their respective mates with a greater sense of identity (or at least a greater knowledge of sex!)

The egalitarians are another interesting breed. Taking off on the premise that marriage is a contract and that both parties are obligated to adhere to it. they develop specific sets of commitments and responsibilities for one another. Ex:

Arthur: Does dishes on Tuesday and Thursday
Takes care of kids on weekends
Does laundry Monday evenings
Ellen: Takes children to school and arranges for their care by housekeeper till 5 p.m.
Cooks evening meals
Supervises kids in doing dishes on Monday. Wednesday. Friday
Weekends: Everyone fends for self in kitchen.

By developing particulars in this personalized contract. men. women and children can contribute to the physical well being of the nuclear family and avoid the psychic tension of the overburdened-housewife/work-tired husband/screaming brat syndrome. For many this works quite well. For others it is a far too rigid extension of a legal contract that essentially requires couples to do no more than love. help and care for one another in any way they see fit. The legal contract is quite obscure. in fact. Even in terms of property. the law often requires additional contracts for joint ownership. People only have joint checking accounts if they make an additional agreement to do so. Yet most people assume that the marriage contract (of which they know little) entangles them in myriad. unseen ways. The egalitarian practice is a means of exposing implicit assumptions; it benefits couples by ensuring equal responsibiliities and task completion. But it fails to ensure trust. tenderness. willingness to share. These can only exist if they are there in the first place or if people agree. with or without a contract. to commit themselves to a good marriage.

Then there is the anti-marriage cadre. the most conspicuously organized of those trying to change society's dictates. These people are. in some sense. less freaky than they used to be. Remember the hermit. the old maid. the bachelor-letch? These people were *really* strange (said society). But they did have two advantages. One. they were harmless; two. they did not constitute a coalition.

Today's anti-marriage proponents are far more vitrolic. sometimes violent in their condemnation of marriage. They are mostly women seeking to break the dependency cycle and laying the blame at the feet of not only the predator – man. but the prey – passive woman. This consciousness raising has held up the mirror to many women. Women have suffered from marriage. They were the ones who raised the kids and managed the house only to discover that they were no longer interesting. a bit flabby and too possessive. But on the other hand. men have been tied down with the old 9 to 5 without a hope of meaningful progression in their careers. A working class man in an interview with Thomas J. Cottle in *Harper's* expressed the dilemma poignantly when he said:

> "Men hold women together because they know more about death than women. They know more about death

because they work. They work every damn day of their lives and so they know what it is to reach a point where you can't go any further. That's the death a man knows. The death of effort."

We all suffer in our man-woman relationships if we accept masochism or if we deny the rights (and aspirations) of the other person. When two people try to defy nature and become one, they do, as Gloria Steinem says, become "only half a person."

A Real Gem

The above are the detractors of marriage. These are the people who are creating conflicts, not only for themselves (often unsure in their new roles) but for those who believe that marriage is a viable institution. Among those now arguing for marriage is Midge Decter who set out in *The New Chastity and Other Arguments Against Womens' Liberation*, to show that women have perhaps more free choice than do men in choosing partners, in entering marriage. She points out that many women prefer not to work outside the home, that they feel their efforts in child-raising are rewarded and that they require the emotional stability marriage affords. Her arguments are fairly cogent ones and her perceptions acute. But in the last analysis she fails to grant free choice to either men or women. For to choose not to accept marital and child-raising responsibilities, to try to alter the institution, to reject what may only pass for marriage is, in her view, bad. She would have us celebrate marriage, at almost any cost, and revel in our burdens. She would deny us the alternatives she claims to present.

The discrepancy is becoming clear. The middle ground is diminishing. People now feel that action, either proactive or reactive, is a marital mandate.

Scenario: Old Softies vs. Hard Wares

Continuing our quest for a sexual identity, we came upon another garden—Madison Square Garden. Two people are battling it out. Who will win? Will we?

When Norman Mailer puzzled his semi-guilt in *The Prisoner of Sex*, he revealed the ENEMY—the masculine image that seeks a subtle devastation of collective female resistance, womanhood in general and women in particular. He loves it, he hates it. It is his! (We are not sure what *it* is, but we know it's his).

Opposing this stance is the all too lovely, how else could she get away with it, Gloria Steinem. Steinem offers her audiences concrete historical facts, the rhetoric of get it together and the hope that women—as long as they are beautiful, dynamic, brilliant and touched by noble tragedy—can rise above mankind.

These are the figureheads in our scenario. Mailer, baring his barrel chest and tousling his mane cries out, "touch my vulnerability!" Steinem retorts, "feel my steel case." We remain somewhat unconvinced and grope further for figureheads to help us find our sexual identities.

Fallen (Teen) Angel

Of perhaps greater concern to the population is the issue of sex without marriage, particularly, among teenagers. One of the major reasons that marriage is under attack is that male-female relationships are being assaulted by the young and very young (the 13 to 30 age group).

Many young married couples are experimenting with freer forms of labor division, such as sharing child-care, with new career and home combinations, with "unhooked" sexual expression. They arent' afraid to try any position, physical or mental. They don't feel that the financial burden is the man's alone or that togetherness is the end-all of their lives. They don't accept the double standard which condones male cameraderie and excludes woman-woman or wife-other man relationships. They feel that a variety of relationships are valuable. Society is somewhat prepared to applaud these efforts by young married couples. Society is even willing to grant, to consenting unmarried adults, the right to pursue happiness as couples. But society is still shocked and bewildered by the swell in teenage sex.

Debate rages over whether a new societal permissiveness is responsible for the increase in teenage sex. Certainly, the rate of sexual intercourse at younger ages is on the upswing. Kinsey's 1953 study revealed that of some 5,600 (white) women, 3% were non-virgins at age 15, and 23% had had premarital intercourse by the time they were 21, while Johns Hopkins demographers, Melvin Zelnick and John Kanter, reported this year that of the 3,132 white women in their sample, 11% of the 15-year-olds were non-virgins and 40% had lost their virginity by age 20. The VD rate is rising as are the incidences of teenage pregnancy. Birth control devices and abortions are being sought by more teenagers.

The breakdown in religion, in the efficacy of the nuclear family, in stringent enforcement by the schools, in campus coed living situations, in parental attitudes etc. etc. are posed as the causes of more sex among teenagers. The implication of all this cause seeking is that sex is creating more problems than it's solving.

Among teenagers, sex *is* a problem. As Thomas J. Cottle points out in his interview with four young people, (*New York Times Magazine*), sex produced fear and uncertainty. Their reactions and sexual involvement varied, but all four expressed doubts about sexual freedom. They felt that they were being pressured into assuming a role that belied their beliefs and maturity. Despite the fact that teenagers express doubts, many have accepted a relatively freer moral standard. To be knowledgeable about and experienced in sex is often viewed as a plus among peers. Thus, the desire to be popular conflicts with the reluctance to plunge into sex for its own sake.

Sex, though a problem for teenagers is still more of a hang-up for adults. Teenage sex was once confined primarily to the lower echilons of society—or to the very uppercrust where it went undetected by the majority. Two things have happened. One, the phenomenon has shifted into the middle levels of society, creating a stir among those vocal, influential members of our culture. Two, upwardly mobile people carrying with them old world values and adopting middle class refinements see their efforts at affluence thwarted by the lax attitudes and activities of young people, overt sexual behavior being one of the most horrifying. Sexual activity among the young has not only increased, it has broken through class barriers and this is causing greater reaction than ever before to its existence.

The Pill: Grim Progress

The villain must be the pill. Now that it is on the market, people will have to use it. It will promote promiscuity for there will be no guilt and no tangible reason not to engage in sex.

But teenagers are often as afraid of the pill as they are of causing unwanted pregnancies. The pill is a symbol of indiscriminate sexual freedom; it is a possible threat to a woman's health; it relies totally on the woman's judicious use; it is in opposition to the natural functioning of the body; and it's not very romantic. So despite teenagers' supposed sophistication, babies are still born out of wedlock and abortions sought.

Though it seems obvious that if the pill and other birth control measures were not available, there would be less demand, it is equally obvious that these devices were developed because people felt a need for them. What the goose demands, the gosling feels entitled to also. We've begun to accept the notion that if a man is old enough to fight, he's old enough to vote. Thus, the progression to the notion that a woman capable of child-bearing is old enough to know how to prevent it.

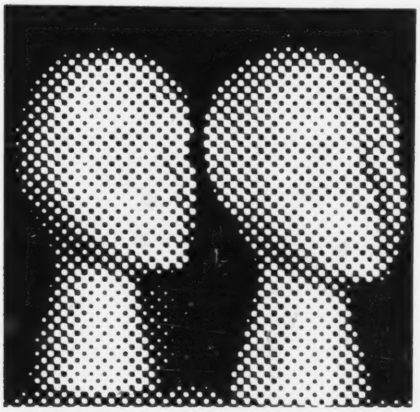
The need for a more comprehensive policy of birth control advice is evident. Teenagers need to be aware of both the advantages and disadvantages of certain birth control measures. They need guidance in terms of their feelings as well as their sexual functioning. A policy of benign neglect or the parental admonitions, "be careful, son" and "don't daughter" no longer seem to suffice to guide teenagers into sound relationships.

This unsolved dilemma of the generational double standard will brew for some time.

Lib Revisited

The mental rape of conventional sexual attitudes would not be complete without a parting glance at the most widespread sexual revolution movements — Women's Liberation, the founder, and its offshoots — Men's and Gay Liberation.

Women's Liberation has dealt its harshest blow to the change in role orientation of women. Although many men and women object to the methods of the movement, and feel it is often defeminizing as well as demasculating, some ideological concepts have crept into their actions. Even in fairly traditional, lower non-middle class families, men are more apt to let their wives "out" for an evening, more apt to sneak into the kitchen to help. Women are more interested in job possibilities and more attentive to the pleasure that they might derive from sex. Both sexes are more willing to discuss roles and attitudes with their mates. And anyone who hasn't argued the merits or demerits of the assignation Ms. is probably still in grade school or younger.



The tendency to identify with the women's liberation movement is a curious phenomenon. According to sociologists Joan Acker and Mary Howard, it is a middle class phenomenon attendant upon other variables such as education, parental upbringing, etc. But a key feature of their interpretation of who becomes a feminist is that a number of women advocate feminist ideas whether they associate with the movement or not.

While women's liberation focuses on the substance of discontent (unequal pay, assignment to roles, sex objectification and so on), men's liberation, a tiny but growing liberation front, focuses perhaps as much or more on feelings. Men have been taught to subvert their feelings and pursue concrete objectives. This has created a rigidity of spirit and an inability to achieve warm human attachments. The men of men's lib want to be able to cry, participate more actively in the child-raising process, develop leisure activities that allow deeper personal interaction, and well, be themselves. In this sense, both men's and women's liberation seek an environment that doesn't impose an unnatural structure on their behavior. We hear so much about biological differences, and many of these are valid; but men and women might enjoy more similar pursuits if they felt that being themselves, having non-ascribed masculine and feminine components, wasn't so offensive to society.

Finally, Gay Liberation is having a profound effect on society; an effect which vacillates between sympathy and revulsion. The closets have opened, and like Pandora's Box, it will be difficult to shut homosexuals back into secrecy again. But it is this movement that will probably have to endure the hardest struggle. For although the physical manifestations may disappear (for example, job discrimination), the mental suppression promises to continue.

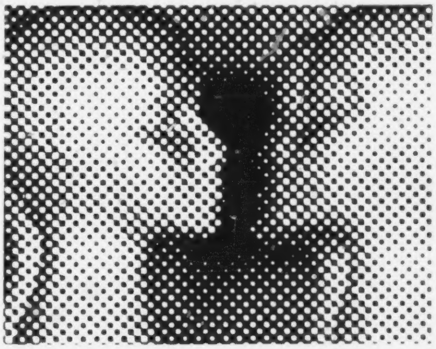
The feeling, "I don't mind what other people's kids do as long as it isn't mine," is nowhere more apparent than in relation to the issue of homosexuality. The image of immortality that we carry with us is shattered by the thought of homosexuality. It opposes the principle of procreation. It has been this principle that has lent so much credence to marriage, to sex in general. Once it is dismissed, sex loses much of its raison d'etre for many heterosexuals.

The Gay Liberation front is a threat and a promise, but in this society and at this time, it weighs in heavily as a threat.

The controversy over sex is not only in our minds. We now face a new era of physical sexual concern. We mull over our sexual adequacy and lust after knowledge of the human body. In our quest to know everything we always wanted to know about sex, but yes, were afraid to ask, we have hit upon two new avenues for fulfilling our goal. One is the sex clinic, the other, sex education in the schools.

Psychology cum Psyche

Convinced that sexual dysfunction was widespread in this nation, William H. Masters and Virginia E. Johnson embarked upon a heraldic course of sexual gestalt. They believed, in simple terms, that the best way to overcome sexual problems was to talk about sex, to do it. They were correct, or at least their statistical success rate points to the correctness of their assumptions. Sexual inadequacy can be remedied in many cases through practice and understanding. In the two and a half years since Masters and Johnson first published their theories and techniques, sex therapy clinics have cropped up throughout the nation. According to a *New York Times* article, there are at least several dozen sex clinics operating in our major cities.* Many are patterned after the Masters and Johnson program. They treat small numbers of patients over several months' time using dual-sex teams of therapists, one man and one woman, to put both male and female clients at ease and to obtain more accurate information about their problems.



None of the programs mentioned by the *Times* can be sought for less than $30 – $60 per session, except for a group encounter session at Berkeley for $5.00. Obviously, the poor, who suffer more or just as much from sexual insecurity and poor sexual information as do upper and middle classes, are excluded from this costly service. Surrogate wives are still available to men in several of these programs although Masters and Johnson have discontinued this practice. Surrogate husbands are not available to women at this writing.

The gamut of sexual complaints brought to therapists range from impotence to orgasmic dysfunction to premature ejaculation to ejaculatory incompetence to failure to achieve simultaneous orgasm. The treatment prescribed by Masters and Johnson entails in-depth exploration of physical and psychosocial factors that might affect the patient(s), sensate focus followed by more therapy and other specific sexual techniques, and finally, attempts to perform intercourse. The key concept is communication. Couples need to learn to communicate their feelings and opinions not only verbally but through sexual expression.

Not only have post marital clinics sprung up, but treatment has become increasingly available to unmarried people and to people of the same sex. Premarital counseling clinics have sprung up in cities like San Francisco or Detroit where couples may go to gain a better understanding of themselves and their partners before marriage. Counselors in the schools are being called upon increasingly about sex matters and are gearing to design sex education programs and to perform more extensive referral services for those seeking birth control and abortion information. A rash of paraprofessional groups have formed specifically to direct people to abortion clinics and to advise them on their bodily and sexual functioning (e.g. the women's self-help clinic movement in California).

Certainly, the sex clinic and sex counseling boom has focused our attention on the existence of sexual inadequacies. And for a while we may, like medical students come down with every symptom we learn about. We may, like psychiatric patients, initially magnify our problems by bringing things out in the open. But we may also learn to be well functioning sexual beings. A growing number of people have decided to take the risk. Says Virginia Johnson:

> "People have to learn that social control is as compatible with knowledge as much as with sexual myths and distortions. It's absolutely insane to think that knowledge can create promiscuity. If we substitute a genuine value system for one that hasn't worked – that has created sexual dysfunction – we can be rid of fear, disease, and illegitimacy. Knowledge would give us better social control."

Scenario: A Backward Look at Sex Ed., 1963

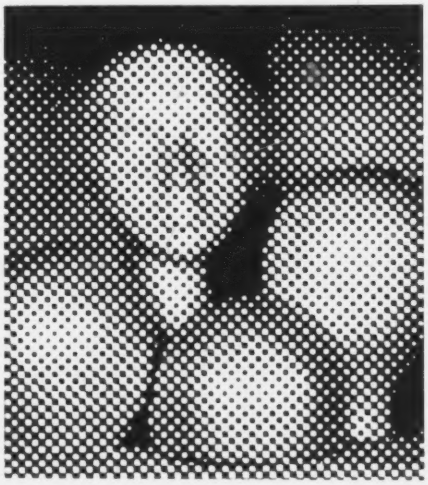
Slinking into the auditorium in those bygone days to watch one more film on VD, we snickered. We knew what we would see. Girls wearing bobby sox and guys glopped with greasy kid stuff joy riding in old jalopies and (horrors!) drinking. This would go on for a while and then the film would switch to anatomy charts so we could observe the insidious effects of VD. Still, we wondered, how do you get from the back seat to VD so suddenly? They left that out, because, obviously, we weren't supposed to know. Then we'd go to the drug store and watch Joe Schwartz float inflated rubbers in the fish tank. Now *that* was informative!

An Apple for the Student

Sex education has become a hot issue and certainly it should be considered as a substitute for or complement to tedious, obscure or unrelated-to-real-life health courses.

The process of reproduction is fascinating to all children. At Chicago's Museum of Science and Industry crowds queue up to watch the hatching of chickens. This brief introduction to sex generates numerous questions and curiosities. A child's identity is tied in to how he or she became and why he or she was chosen to become? Yet the secrets of birth, sex, sensations and all their physiological embodiments are frequently kept locked away from children. The rule of thumb has been that if a child knows enough to ask, he's old enough to get an answer. What we as adults may forget is that a child's ability to forge questions may run behind his ability to have questions and to understand answers. A sophisticated language develops only as a result of being exposed to one.

A number of children in a *Life* survey also expressed the view that they didn't know about sex because they didn't ask about it. They may have sensed an unwillingness to respond, in an adult manner, to their questions. Surely our own experiences hold some clue as to why children become secretive about sex. Our own parents may not have told us much, unless we pinned them down. The schools intellectualized the subject ad nauseam and our friends only obfuscated the complex meaning of sex by mocking themselves or their "victims."



Sex education programs such as that pioneered by the Unitarian Church maintain that knowledge tempered with wisdom can result in greater fulfillment and fewer mistakes for sexually curious children.

Sex education courses now being taught in some schools are moving away from an authoritarian or didactic learning approach toward a cognitive, attitude-exploratory approach. Educators enthusiastic about their new approach hope to add dimension to the emotional as well as physical content of the sex subject.

But, as usual, there is another side to the coin. People still question the efficacy of teaching sex. There are reasons for this skepticism. Just recently a research project on drug education courses, using control groups, showed that those students who received drug education were experimenting more with drugs. By way of analogy, the question, "could sex education promote experimentation with sex?" is a valid one. This fear however, appears to be only incidental to a more basic concern – who should teach sex?

The basic issue, then, is whether parents should maintain control over this aspect of their childrens' lives. Liberals argue that children aren't learning about sex at home or at church, but in the streets, and therefore, the state is obligated to assume this function in order to assure the sexual well being of its wards. Conservatives argue that the issue of sex is personal and that children should know only what their parents choose to let them know about sex. Children play a small or non-existent part in the debate.

The success of sex education will be evaluated before long, not only on the basis of what it teaches, but to what extent it teaches at all.

Garden of Questions

Have we deflowered sexual myths or planted seeds of doubt? Our emotions flare at the mention of sex issues – roles, sexual activity, values, education, attitudes. Still unresolved, still stalking a sexual identity that will allow us to live in harmony with ourselves and others, we reflect on the words of Herbert Marcuse:

> "In the last analysis, the question of what is true and false needs to be answered by the individuals themselves, but only in the last analysis: that is, if and when they are free to give their own answer. As long as they are kept incapable of being autonomous, as long as they are indoctrinated and manipulated (down to their very last instincts) *their answer to this question cannot be taken as their own.*" ■

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* The programs discussed in the *Times* are conducted at Johns Hopkins (Baltimore) and Forest (Des Plaines, Ill.) Hospitals in Berkeley, New York, Washington, Chevy Chase, Md., New Haven, Ann Arbor, Mich., and Wauwausota, Wisc. near Milwaukee.

Consultations

Dear *Impact:*

In the last two or three years, the number of teenage, out-of-wedlock pregnancies have increased markedly in our school district. Our current policy toward these girls, however, is still quite restrictive; they are required to drop out of school as soon as they "show." Although they're provided with home instruction, they receive little moral support and only mild incentive to continue schooling. The counseling office is rarely visited by our pregnant girls. They feel, justly, that the school is really not a place for advice and assistance. Initially, in my school, only one person—a teacher—and myself spoke out against what we thought was an archaic approach; everyone else seemed to feel that these girls really weren't interested in school or they wouldn't have gotten pregnant in the first place. It was hard to argue the point because only one or two of the girls returned and, in their case, they were to graduate soon so no one found it too objectionable.

Lately, though, a number of other staff have started thinking about developing a more appropriate policy. I have volunteered to evaluate the relationship of the counseling office to this problem and a committee of which I'm a member is trying to formulate a new approach. We have many questions, such as when should a girl leave school for her own health and that of the baby's? Should we refer girls to agencies if they want to give them up for adoption? How do we help the girl who keeps her baby return to school or find additional training, a job, or child-care etc.? Also, what role could the school play in terms of birth control advice and abortion referral? We would appreciate any specific information you can provide us about how to tackle this growing phenomenon. However, given the nature of our school board and community, we will probably have to develop what is still a fairly conservative program. Thank you for your help.

Trying to Catch Up

Dear **Trying:**

The steps you and your committee are taking are commendable, for certainly, teenage pregnancy is a problem that can no longer be ignored. The policy of forcing girls to leave school is unquestionably detrimental, making girls feel like outcasts at a time when support and acceptance from others is crucial. There are other arguments against this policy. First, there is the educational problem. As you pointed out, the majority of young women never return to school; pregnancy is the major known cause of school drop-outs among females in this country. The overall cultural and intellectual development of girls is damaged by such policies and their subsequent earning power and advancement are greatly reduced.

Do you have a problem you can't quite get a "handle" on? If so, why not write it up and let *Impact's* panel of experts help you solve your problem? Send to:

Impact/Consultations
Post Office Box 635
Ann Arbor, MI 48107

Furthermore, such a policy may encourage a girl to keep her pregnancy a secret and this consequently increases the probability that she will develop both emotional and physical problems.

Specifically, what might you do to update your school's approach and act humanely and positively?

First, you should make known to the students and the community the shift in policy. How you announce your plans is up to you. You might call a meeting to discuss and outline your plans or you might prefer simply to inform students and parents through a letter that you are planning to expand your counseling outreach to pregnant teenagers. You should be prepared to inform both students and community about what the new policy entails. A written outline of the services you plan to offer and the status of pregnant girls in the school might provide a clearer conception of the new policy and how it will affect individuals.

You will want to offer individual counseling to a much greater degree than you have previously. As this individual counseling should include referral assistance (doctors, adoption agencies, medical clinics etc.), you should familiarize yourself with specific agencies in your community. You will also want to review students' academic or employment interests to help them determine the nature and extent of their continued education. Then follow up with concrete assistance in placement in jobs or training. You can be instrumental in arranging class schedules and transportation for teenagers who may be physically hampered in their late pregnancy stages (many teenagers stay in school up until the last two weeks). It might also be helpful if you try to talk with the father of the unborn child to help him through his crises. In many cases, both partners require counseling and advice, especially if the mother or both mother and father decide to take responsibility for the child. If a girl wants an abortion and you feel unable to refer her, you might still provide her with the addresses or phone numbers of abortion referral agencies or groups. It is, as in most counseling situations, unwise to consult with a girl's parents without her permission. Your trustworthiness is extremely important in such a situation.

If your school does not have sex education as part of its curriculum, this should be considered. Existing classes, however, may form a solid enough basis for expanding pregnancy prevention education—family life courses, health, or home economics classes. Boys as well as girls should be encouraged to learn more about their physical functioning, sexuality, birth control, pre-partum health and emotions in regard to sex and reproduction. "Exemplars" this issue features a more extensive review of current pregnant teenage programs which should be most helpful to you in terms of molding policies into larger-scale programs.

Unquestionably, there are no simple answers or clear-cut solutions. The conservative atmosphere in your school may make reform difficult. But the interest your colleagues have shown indicates that the proposed program will be more mindful of the problems and needs of pregnant teenagers. Best of luck in your endeavors.

Impact

Dear *Impact,*

I'm a counselor at a senior high school and my question relates to the utilization of our counseling services. Essentially our contact with students, (which is primarily initiated by us rather than them), entails seeing them for academic and career counseling. Although I believe these are

very essential aspects of counseling. I feel that we would be of greater assistance if we helped students deal with personal and social concerns as well. I'm not really sure why students fail to seek this sort of assistance from us, and thus would like to know if you have any ideas on why this situation exists as well as any suggestions on how we can respond to a broader range of student needs.

Wondering Why

Dear **Wondering:**

Since we have a very sketchy understanding of your situation we can only provide some general ideas and suggestions that might prove helpful.

First, a major factor that can mitigate against counseling effectiveness is that counselors are often perceived by students as being relatively inaccessible. This inaccessibility can have many causes, such as a school policy which makes it difficult for a student to leave class to see a counselor or counselors being too heavily burdened with scheduling and other paper work to respond to student concerns. Thus, one step toward broadening the scope of your counseling involves examining practices and procedures which limit counselor accessibility and striving to eliminate or reduce whatever barriers exist. Counselors should take positive steps to increase their availability and call attention to their willingness to help. Some concrete examples include putting ads in the school paper or posters on bulletin boards which describe or illustrate how counselors can be of help; writing an advice column in the school newspaper; or setting up an hour a week for evening counseling to encourage students who might feel ill at ease about using counseling facilities during the day.

An issue closely related to that of accessibility is that students often do not have sufficient opportunities to get to know school counselors. If counselors spend most of their time in their offices and remain largely removed from the hub of student activity, it is not surprising that students will not seek out their assistance for personal problems. Therefore, it is extremely important that counselors make every effort to maximize their contact with students, and this can be facilitated through such means as participating in school wide extracurricular activities, rapping with students in such places as the school cafeteria, introducing yourself to students through visiting the school cafeteria, or holding a social gathering at your house.

Another relevant consideration is that of confidentiality, for unfortunately there have been instances in which counselors have quickly lost their credibility because they discussed confidential information indiscretely.

A final issue worthy of mention is that students often feel that counselors do not really understand them and are judgmental or moralistic. This undoubtedly would hinder students from discussing personal concerns. Consequently, it is essential that counselors seek to understand the student's perspective and provide the acceptance, support, and empathy necessary for establishing a meaningful relationship.

We hope these suggestions will be of help to you. Good luck in trying to expand your counseling services.

Impact

Feedfore

In keeping with the focus on Human Sexuality in this issue of *Impact*, "Feedfore" posed the following question to two regular panelists and one guest panelist:

Young people are showing increasing interest in their own sexuality as society grapples with, and alters, its own sexual mores. First, what role can the school counselor or school nurse play in coordinating the often opposing views of the two generations? Second, what do you feel are appropriate services which the school, school nurse or school counselor can offer adolescents in this area?

Respondents this month are:
Keith Barnes, Dir. of Counseling Services
Columbus Public Schools
Columbus, Ohio 43214

Glenn E. Fear, Counselor
Tipton Community Schools
Tipton, Iowa 52772

Martha Pituch, R.N., Bd. of Directors
Michigan Assn. for School Age Parents
Asst. Prof., Public Health Nursing
Univ. of Michigan School of Public Health
Ann Arbor, Mich. 48104

I. Role

1. Coming to terms: School nurses and counselors must first come to terms with their own attitudes toward sex and sexuality. They must recognize that generational views do differ, must understand the nature of those differences and must take a position on arising sensitive issues with which they feel comfortable.

2. Influencing outcomes: School personnel must recognize that their own values influence the position they take in a conflict situation. Their own attitudes may be very extreme, making them unable to handle matters of sexuality fairly or objectively. In these cases, they should admit their biases and allow more even-minded persons to work in the area.

3. Developing curriculum: Counselors and nurses should be instrumental in developing the curriculum on sexuality which has a primary emphasis on value clarification. The curriculum should provide opportunities for youngsters to discuss their sexuality, their relationships to others, and their attitudes and values so they will be aware of the options available to them in sexual matters and make life decisions based on those options.

4. Searching for Identity: Adolescents are searching for a sexual identity. Through their professional training in developmental psychology, counselors and nurses can sensitize parents and other professionals, both in and out of the schools, to the need for helping these youngsters formulate such an identity.

5. Bridging the Gap: School helping persons can attempt to bridge the generational gap by providing opportunities for students to role play, portraying their perceptions of their parents and the differences reflected by the two generations, as well as possible reasons for these differences. Counselors and nurses can act as group leaders or can provide classroom teachers with leadership assistance so they can act as group leaders themselves.

6. Increasing Dialog: Counselors and nurses can provide opportunities for increased dialog between students and parents on "touchy" issues through an "integenerational workshop," the purpose of which is to "surface attitudes toward emotionally charged issues," and to identify attitude similarities and differences so that each group can talk about and understand the other group's point of view. Usually such groups meet first separately and then together, although parents seldom meet in a group with their own children.

7. Coordinating Programs: School nurses and counselors should assist in the coordination of sex education programs and take advantage of the resources available to them through both the school and community. By not "going it alone," and by involving other adults, they can gain greater support for and acceptance of the sex education program, as well as the expertise of community specialists.

II. Services

1. Exploring Options: Schools have the responsibility to educate students to the options open to them in the area of human sexuality. Programs in this area should include information on sex, family living, contraception, venereal disease, interpersonal relationships, attitudes and values, responsibility, and referral sources for pregnancy and abortion counseling. Programs should be previewed by parents to enable them to see what is being offered, to ask questions, and to be in a position to discuss these areas with their children at home.

2. Advocating special services: Schools also have a responsibility to students who are expectant parents or who have already become parents. Counselors and nurses should act as student advocates to ensure that acceptable services are made available to this student group. Among services needed are educational programs which are sufficiently flexible to meet the special needs of pregnant girls, and perhaps working boys; health and child rearing classes to prepare for parenthood those who decide to keep their babies; and counseling services for youngsters in such areas as vocational training, family planning, social services, abortion referral and adoption. ■

Quotes

The husband on the cake is beside the wife. To succeed marriage isn't side-by-side through life. To succeed mates must be facing and know one another. I'd change the stance of those figures on the wedding cakes if I had a chance.

Nena O'Neill
Co-author of
Open Marriage

Just wish there really were some feminist counselors in the schools.

Excerpt from
letter to *Ms.* Magazine,
February, 1973

In men's scripts, the commonest roles for females are girls, ladies, and women. In women's scripts, males become kids, men, and old men. More specialized are "little girls" and "dirty old men." These two attract each other, especially in bars. The man refers to the women he meets as "nice little girls." The woman refers to the men she meets as "dirty old men." He needs a little girl for his script and she needs a dirty old man for hers, and when they meet, the action begins, and they know what to say to each other after they say Hello.

Eric Berne
What Do You Say After
You Say Hello?

I was in my thirties when suddenly there was this funny movement called Women's Lib. I couldn't figure out what these women wanted to be liberated from. But they told us, and I was astonished at their stored up anger and despair, so much of it really understandable. I remember my feeling, at 20, that I had lived all my life as the property of my parents, taught to obey and to please, and that I could not go directly from this to a life of being the property of some young man, still obeying and pleasing, without ever being independent and alone, obeying and pleasing only myself. To have articulated this feeling would have been outrageous, so I simped and said that I would love to get married as soon as "the right man came along," thus implying that my life had been a series of near-misses. I realize now that if I had not liberated myself, painfully and alone, I would probably be one of those women who are in the liberation movement simply to try to repair their wasted, cheated lives.

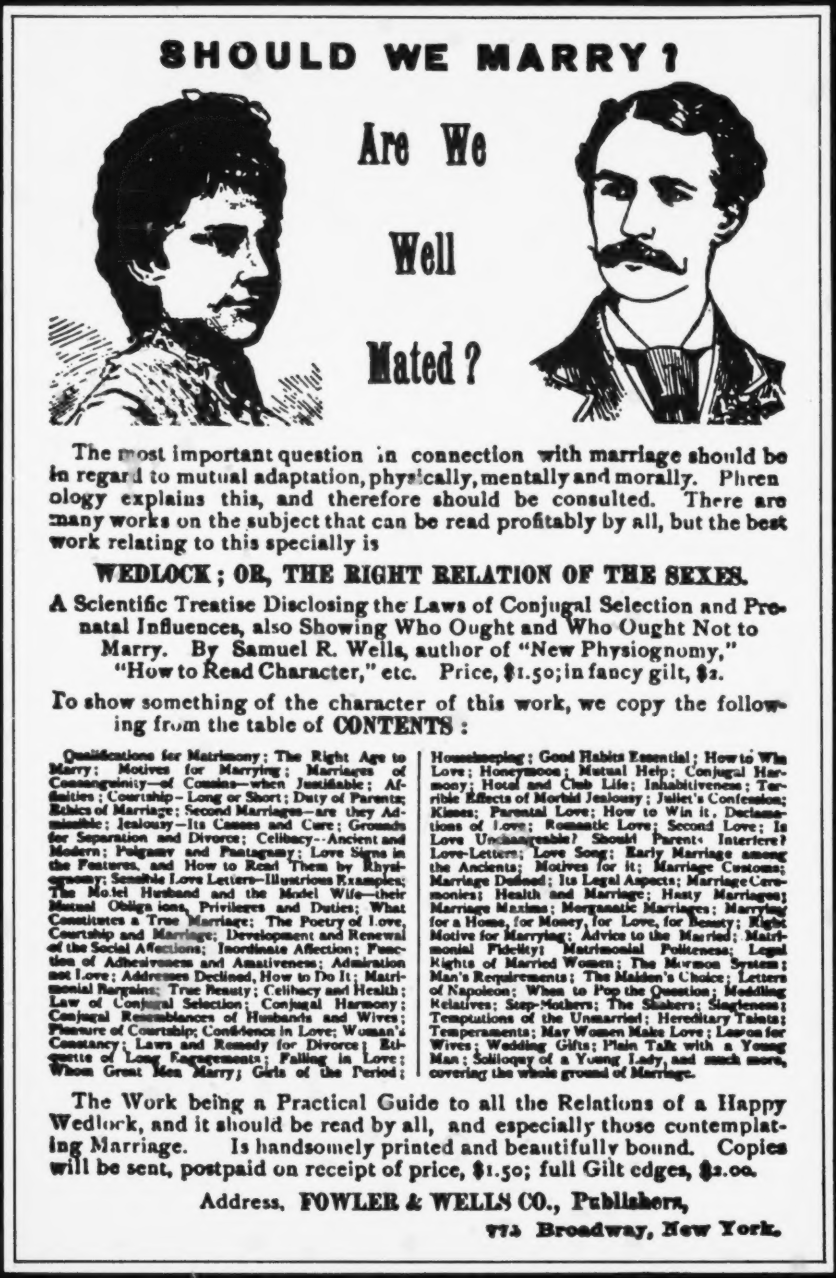
Rona Jaffe
author of *The Other Woman*

Betty's lips tighten as she hears the inevitable introduction coming: "Betty Friedan, the mother of us all." That does it. "I'm getting sick and tired of this mother-of-us-all thing," she says. She is absolutely right, of course: in the women's movement, to be called the mother of anything is rarely a compliment. And what it means in this context, make no mistake, is that Betty, having in fact given birth, ought to cut the cord. Bug off. Shut up. At the very least, retire gracefully to the role of senior citizen, professor emeritus. Betty Friedan has no intention of doing anything of the kind. It's her baby, dammit. Her movement. Is she supposed to sit still and let a beautiful thin lady run off with it?

Nora Ephron
Esquire
November, 1972

...there are two circumstances in which symptoms resembling pregnancy or labor affect men; one rare, the other common. The rare circumstance is where a man who is psychotic suffers from delusions and believes he is pregnant. He may then experience symptoms in accord with this belief... The other circumstance, which is extremely common and also quite different, is where a man's wife is pregnant or in labor and he, apparently in sympathy, suffers with her or indeed sometimes instead of her, for his discomfort may occasionally be greater than hers.

W. H. Trethowan
Sexual Behavior
November, 1972



SHOULD WE MARRY?

Are We Well Mated?

The most important question in connection with marriage should be in regard to mutual adaptation, physically, mentally and morally. Phrenology explains this, and therefore should be consulted. There are many works on the subject that can be read profitably by all, but the best work relating to this specially is

WEDLOCK; OR, THE RIGHT RELATION OF THE SEXES.

A Scientific Treatise Disclosing the Laws of Conjugal Selection and Pre-natal Influences, also Showing Who Ought and Who Ought Not to Marry. By Samuel R. Wells, author of "New Physiognomy," "How to Read Character," etc. Price, $1.50; in fancy gilt, $2.

To show something of the character of this work, we copy the following from the table of **CONTENTS**:

Qualifications for Matrimony; The Right Age to Marry; Motives for Marrying; Marriages of Consanguinity—of Cousins—when Justifiable; Affinities; Courtship—Long or Short; Duty of Parents; Ethics of Marriage; Second Marriages—are they Admissible; Jealousy—Its Causes and Cure; Grounds for Separation and Divorce; Celibacy--Ancient and Modern; Polygamy and Pantagamy; Love Signs in the Features, and How to Read Them by Physiognomy; Sensible Love Letters—Illustrious Examples; The Model Husband and the Model Wife—their Mutual Obligations, Privileges and Duties; What Constitutes a True Marriage; The Poetry of Love, Courtship and Marriage; Development and Renewal of the Social Affections; Inordinate Affection; Function of Adhesiveness and Amativeness; Admiration not Love; Addresses Declined, How to Do It; Matrimonial Bargains; True Beauty; Celibacy and Health; Law of Conjugal Selection; Conjugal Harmony; Conjugal Resemblances of Husbands and Wives; Pleasure of Courtship; Confidence in Love; Woman's Constancy; Laws and Remedy for Divorce; Etiquette of Long Engagements; Falling in Love; Whom Great Men Marry; Girls of the Period; Housekeeping; Good Habits Essential; How to Win Love; Honeymoon; Mutual Help; Conjugal Harmony; Hotel and Club Life; Inhabitiveness; Terrible Effects of Morbid Jealousy; Juliet's Confession; Kisses; Parental Love; How to Win it, Declarations of Love; Romantic Love; Second Love; Is Love Unchangeable? Should Parents Interfere? Love-Letters; Love Song; Early Marriage among the Ancients; Motives for it; Marriage Customs; Marriage Defined; Its Legal Aspects; Marriage Ceremonies; Health and Marriage; Hasty Marriages; Marriage Maxims; Morganatic Marriages; Marrying for a Home, for Money, for Love, for Beauty; Right Motive for Marrying; Advice to the Married; Matrimonial Fidelity; Matrimonial Politeness; Legal Rights of Married Women; The Mormon System; Man's Requirements; The Maiden's Choice; Letters of Napoleon; When to Pop the Question; Meddling Relatives; Step-Mothers; The Shakers; Singleness; Temptations of the Unmarried; Hereditary Taints; Temperaments; May Women Make Love; Lesson for Wives; Wedding Gifts; Plain Talk with a Young Man; Soliloquy of a Young Lady, and much more, covering the whole ground of Marriage.

The Work being a Practical Guide to all the Relations of a Happy Wedlock, and it should be read by all, and especially those contemplating Marriage. Is handsomely printed and beautifully bound. Copies will be sent, postpaid on receipt of price, $1.50; full Gilt edges, $2.00.

Address, **FOWLER & WELLS CO., Publishers,**
775 Broadway, New York.

1. PHYSIOLOGY CUM PSYCHE

The Clinic: Sterile or sane?

Bisex Teamwork

Sex Therapy Today

The following interview is excerpted from a recent live radio interview between moderator George Sproule (WNRZ 102.9 FM, Ann Arbor, Michigan) and Drs. Marguerite and Marshall Shearer, M.D.'s. The Shearers worked with Masters and Johnson at the Reproductive Biology Research Foundation for nearly two years. They now practice as a sex therapy team at their own clinic near Ann Arbor, Michigan.

Some of the questions presented are those of the moderator; others come from listeners who called in during the program, "The Meeting."

Impact would like to extend its thanks to WNRZ; station manager and moderator, George Sproule; and the Shearers for their cooperation in allowing us to present this conversation.

Moderator: "What is sex therapy, and what goes on?"

Marshall: There are, basically, three kinds of problems that we see frequently. One is the individual who ejaculates very rapidly, not giving his female partner an opportunity to reach an orgasm.

Moderator: Is that an age problem?

Marshall: No. It can happen at any age. Very frequently, as a *Newsweek* article indicated, premature ejaculation can lead to impotence. Impotence is basically described as the inability to obtain or maintain an erection sufficiently to have intercourse. Impotence is the second of the major conditions that we work with; we show a couple how, together, they can pleasure each other and remove the road blocks and let mother nature take over.

Moderator: One of the questions that came up was "Would you treat a couple who are not necessarily married – just two people, a male and female, that are together?"

Marshall: I think that the standard throughout the country, and certainly our standard, is that we will treat people who are not married to each other but we will not treat anyone who is married unless he or she is with the person he or she is married to.

Moderator: Well, that's a value stance, isn't it?

Marshall: That *is* a value stance. But it is also a very useful stance. To continue, the third condition we treat is a woman who is having difficulty with orgasms.

Marguerite: Women have difficulty for a variety of reasons. A generalization of this would fall in the category of women who were brought up with the concept that sex was dirty, that nice girls don't enjoy sex, or that if they enjoy sex, perhaps their husbands would think less of them, or the concept of women who are not orgasmic because they don't have sufficient identification with their partners; they don't feel close enough to them or they don't value them highly enough, or perhaps they don't feel valued by them sufficiently to be able to relax and express themselves in this way. Sometimes they are not orgasmic simply because they are so busy watching themselves to see whether they are going to be adequately aroused that they completely distract themselves from what is very natural. People who have doubts about their own sexual functioning have more of a tendency to watch themselves and see how they are doing. This gets in the way of a natural response.

Moderator: When we met earlier, one of the things that stuck in my mind was that sex is a natural function and somehow people lose sight of this concept. Could you talk about that? What do you mean by sex is a natural function?

Marshall: A man can have an erection whether he is asleep or not; a woman lubricates when she is asleep – that's a natural function. What interferes with sexual functions, particularly in regard to difficulty with erection or in regard to nonorgasmic women, is that, somehow, individuals have taken sex out of the context of a natural function. During therapy, we ask ourselves, and them, what will it take to help them get it back in focus? Our civilization is just coming out of what is generally referred to as the Victorian Era. Sex was way out of context; Currently, we are going the other way. We use it to sell everything from toothpaste to automobiles. But basically, we don't treat it as a natural function in our society. To give you an example, another natural function that the generation of people who are now in their 60's and 70's took out of context was bowel movements. If they hadn't had one by nine o'clock in the morning, the whole day was going to be a bust. The same thing is somewhat true now. If a woman does't have an orgasm every time, the man may well feel that he is not an adequate lover and ask, "What is wrong with me? I'm losing my power." So he may push her to be orgasmic; put pressure on her to perform.

Moderator: Or make her an actress?

Marshall: Right. He may watch her and see how close she is and this is just as far out of context as when somebody watches you chew your food, and counts the times you chew. Sex is a natural function. It should be lived and enjoyed for the moment. Sex should be pleasure and if it is not pleasure then a couple is asking for trouble.

Marguerite: Basically we can control all our body functions, all our natural body functions, with a variety and degree of difficulty. You can hold you breath for awhile but ultimately you have to answer to it. You can deny bladder control for awhile, but ultimately you have to answer to it. The difference with sexual functioning is that people can deny it indefinitely. It's an ability you have, to deny sexual functions or to veto them psychically. Sexual functions are more apt than other functions to be taken out of context.

Moderator: How are we using the word context?

Marguerite: Out of the context of natural function.

Marshall: The best analogy is public speaking. In public speaking, if you get to thinking about the words you are saying and what you are going to say next you have stage fright, you stumble over your words, you're performance conscious, you turn out a poor performance. You call that monitoring, you are monitoring yourself, assuming the spectator role. The analogy holds further because it implies a way around the difficulty, which is, basically, to get involved with your partner. Public speaking takes you to the people in the audience and lets you talk to them, respond to their facial expressions, body postures and so on. In improving sexual functioning, what we ask people to do is to get involved with their partners – the partner's body, the partner's response to the other person, in the pleasure of the moment. It's like when you drink wine and listen to music. It's all in the present, here and now, not where am I going to be two minutes from now, not what's the next syllable that's going to come out of my mouth, but just thinking in the sensuality of the moment or the involvement of the partner.

George: That takes skill for some?

Marshall: That takes involvement, not skill. Let's say a couple is having intercourse and there is a knock on the door. Or one of their children enters the room and they are distracted. There's no problem. We're distracted, we'll go back to it next time. And next time it will be alright. The same thing happens with many people except that their distraction is psychic. A distraction can be "how an I doing; am I about to have an erection; is it going to last; how close am I to being orgasmic?" This kind of distraction is not recognizable as a distraction although it is in the same category as a knock on the door.

Moderator: Impotence is one of the issues you deal with. Is it increasing?

Marshall: I think in terms of statistics we don't know. I don't know. That is the kind of thing that, basically, comes out of sociological studies such as Kinsey's. Certainly there is a lot of it surfacing. We assume that there is some help for it. People are becoming aware of it; there's publicity. If a man is impotent, instead of suffering for years and years, he can seek help.

Moderator: What other kinds of things have you encountered since you've been involved in sex therapy? What are the questions that people have? Why does it have this interest?

Marguerite: Sex therapy is widely publicized. Masters' and Johnson's work in late 1966 and 1967 has really been another breakthrough following the Kinsey reports that came out in the late 40's and 50's. I think that the concept of talking about sex in an open fashion and also Master's and Johnson's concept of freedom is really doing something about making people more open in seeking help for sexual functioning problems that they are deeply disturbed about. There are very few non-orgasmic women that I have seen who weren't concerned about it. Of course, you can turn that around and say there may be a lot of them who aren't concerned, aren't coming, and aren't asking questions. I think some of the publicity does harm also. We have seen women with complaints of non-orgasmic response who have really been questioning themselves because their particular response didn't match some novel they had read or some magazine article describing orgasmic response. They doubted themselves or felt that they weren't orgasmic and became dissatisfied. Prior to reading the literature, they had been satisfied. Interestingly enough, much of the current literature on female orgasmic response has been written by males. The total inaccuracy of most of this has been looked upon as gospel by many women, much to their detriment.

Moderator: Let's take a listener question now. Hello, you're on the air.

Caller (female): I think you said something earlier about noticing that your partner wanted a certain response and instead of saying no, you came through with it falsely. Well, what if you have somebody that's been doing that for fifteen years, how long do you think it takes to overcome that kind of faking?

Marguerite: It's very hard to give a static answer on that. I would think that the vast percentage could overcome this, if the relationship was taken into consideration. If a women felt free to represent herself, she could probably overcome this in a month or two months.

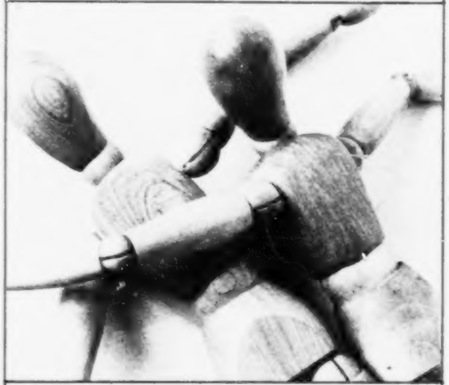
Caller: What if you find someone in that position who has no stable relationship? In other words, a variety of relationships.

Marguerite: I think she needs to find a relationship in which she can express herself and not pretend. She should feel free to let her partner know what she might like, how she'd like it and where she is, what she needs.

Caller: Then, basically what you're saying is that you can't treat people unless they are capable of maintaining a relationship?

Marguerite: We can't treat people without a relationship in which they feel free enough to represent themselves.

Marshall: What we are really saying is that in order to learn to swim you have to have water. Women need the right to assert their birthright, to assert their sexuality and to be able to take. Their partners need to be able to allow them to take.



Moderator: What's an example of that, Marshall?

Marshall: Well, it's where a woman can represent herself and go after fulfilling her own needs instead of having one eye on her partner and where he is; how is he; is he satisfied; how would he feel if I did this; and how would he feel if I did that? Sometimes this concern is all in the woman's head. Sometimes the man expects it and sets her up this way. But part of the double standard is that men frequently do not allow the female to take. The other part is that when they do, frequently, the female *cannot* take.

Marguerite: Do her own thing, request what she needs.

Moderator: Would that be a verbal request?

Marguerite: Verbal or non-verbal. Often, in our society, sex is erroneously set up as something the man does to the woman and it's up to him. He's supposed to initiate and the woman is essentially a passive partner. If man is really good then she'll have a good time. If he isn't good, she won't. So the full responsibility comes back to the male. Many males have thought this too, and indeed have felt less than adequate if their female partners are not orgasmic. Whether or not the woman is orgasmic should be up to the woman. If she is not free to ask her partner for what she wants, it's not the partner's fault. He can't mind read or second guess what she wants.

Marshall: We have four terms in our jargon: to give, receive, be able to take, and allow to be taken from. The things we'll ask the man to do is give his partner his body, to let her do with it anything she wishes for her pleasure, resting assured that if she does anything that turns him off physically or psychologically, he will protect her from hurting him. But other than that, he's hers. We see are very few men who allow their partners to have this freedom and very few women have embarked on a sort of "ladies day" where they set the pace and take what they need.

George: How do you set that up?

Marshall: We don't manipulate it, it's all straight over the table. It's their value system, not ours. We don't have any part of this. It's simply that the man is motivated to help his wife become orgasmic, but he just doesn't know how to do it. If he did, he would have done it.

Moderator: It's the communication system. We keep coming back to that.

Marshall: Its also a situation of knowing what you want and being free to do it, or ask it.

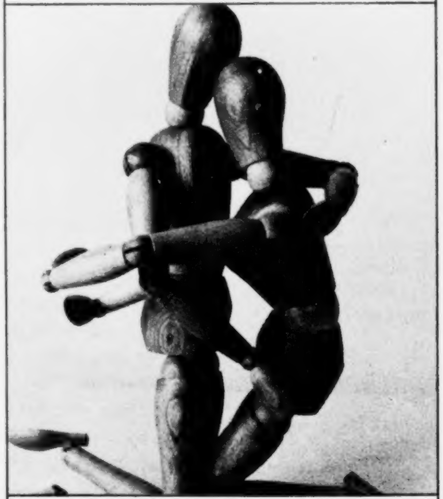
Moderator: That's two things, isn't it? Free to do it and free to ask it?

Marshall: It has to be more than ask. What I'm really trying to say is that a woman must be able to ask. The man ought to say something. It's one thing if I come to you and say "George, how about loaning me a wrench?" It's something else if you say, "Marshall, here's the key to my toolbox, use what you want, take what you want anytime you want it." What we're really saying is that the man needs to be able to tell the woman she can take, she can do her thing, that he's not going to put her down for whatever sexual feeling she may or may not have.

Moderator: There are occasions when a man just can't get an erection. That's not an age thing, is it?

Marshall: There *are* changes in sexual functioning that occur with age, but they are similar to changes that occur in other body functions. Here's another example of how our society has taken sex out of context. No other functions stop or cease short of death; there's no reason that sexual functions should stop either. There is decreased desire, it may take a man a little longer to have an erection, maybe he won't have quite the full run in the erection. He may wish to have intercourse two, three or four times for every time he ejaculates. Much of the problem comes where his wife, feels she hasn't done her job unless he ejaculates. She's going to be unsatisfied and put pressure on him to ejaculate, to perform and then we get the men coming in with the same kind of complaints that our society has long made jokes about in terms of the housewife—they're tired, they had trouble with their kids or the office.

Marguerite: In a woman for example—as she ages, it may take her longer to achieve vaginal lubrication, a longer time for whatever is sexually stimulating to her. Whereas the younger woman may take 15 to 20 seconds to lubricate vaginally, the older woman may require three to five minutes of stimulation. The lubrication may be decreased in quantity as compared to the younger woman, but there is always sufficient lubrication, provided she's in good health. Also, the older woman's orgasmic response has been found to be less physically intense but the women reported the same psychological satisfaction. When Masters' and Johnson's physiological research was going on, their oldest participants were 89 and 91.



Moderator: The thing that I get out of what we're talking about is communication. In your experiences in treating people, what are those things that seem to facilitate communication between a couple? In terms of sex and sexuality, what are those things that seem to be a block?

Marguerite: One thing that has to be put on the line very quickly in order to facilitate communication is the concept of feelings. We can't will any type of feeling or will it away for that matter; feelings well up within us from all that's our past and from what is current, and trigger us. Since you can't control your feelings, you don't take any responsibility for them. You are responsible for how you act on the basis of those feelings. You don't put any value judgement on feelings. So if you take away the value judgement of feelings, people realize that they can express their feelings to their partner with the idea and assurance that they will be accepted. They may not be understood, they may not be agreed with, but they will be accepted without a value judgement. They are free to communicate with one another. Some people get too busy second guessing their partners. One woman we saw said she knew her husband better than he knew himself. So that when he said he meant something she would say, "No you really didn't mean that, you meant so and so."

Marshall: What we're trying to say is that if people could control their sexual feelings, nobody would ever be sad or depressed or down. You are not accountable for the way you feel, including sexual feelings. For example, I am not responsible for the fact that I'm angry. I am responsible for whether or not I punch you in the nose. I'm not responsible for the fact that right now I'm not sexually turned on. I may have the most alluring partner in the world, no put down on her, no put down on me. I'm just not in the mood. The same thing goes if I sit down to a big meal and I'm not hungry. This doesn't mean I don't love the cook, it doesn't mean I won't be hungry again, it just means I'm not hungry. No value judgement on it. And there we have it pretty well in context. ■

Sexual Health Knowledge Inventory

by Johan W. Eliot, M.D.
University of Michigan
School of Public Health
Department of Population Planning

Editor's Note

School personnel are confronted with more questions about sex than ever before. These complex questions often require sophisticated or even ambiguous answers. Family living and sex education courses have been initiated to unravel some basic sexual facts and to untangle some of the misconceptions that have already been formed.

It is for these reasons that *Impact* presents what we consider to be an informative and suitably complex (that is, not overly simplistic) sex questionnaire. Developed by an M.D., it not only provides specific questions and answers but provides implications that extend beyond the immediate answers. We think you will find it a most provocative and useful instrument (feel free to reproduce the *Impact* version of the questionnaire for use with classes or clients).

Because of space limitations, *Impact* has abridged the original inventory. However, the author would be happy to provide *Impact* readers with the complete inventory. Single copies are available at no charge; you will be charged for the cost of reproduction for multiple copies. Please direct all requests to: Dr. Johan W. Eliot, 3047 School of Public Health, The University of Michigan, Ann Arbor, MI 48104.

Introduction and Instructions

The Sexual Health Knowledge Inventories, First and Second Series, cover: A. reproductive physiology; B. sexual development; C. contraception and abortion; D. venereal disease; and E. sexual physiology. The First Series inquires about basic facts. Each question in the Second Series gives what the author considers to be the correct answer to the equivalently numbered question in the first series, and then, in sub-questions, asks the respondent how this information might appropriately be used educationally, or sometimes simply probes the subject matter further. Thus, one goes from questions to answers to further questions (A key to the Second Series is appended.)

These questionnaires, like all such instruments, must be thought of as evolving tools, always subject to modification. The author has revised questions in response to students' suggestions, and certainly intends to continue to do so. Suggestions from readers will be welcomed. The number of ambivalencies, unintended meanings, and unexpected new knowledges, that can call for modification is infinite.

The author has used these inventories purely as a stimulative teaching tool, a base for class discussion, not as definitive tests of knowledge on which course grading is based. They have been given out to take home, with one or more days to complete them, then discussed in class. The reader will recognize a lot of nonsense in the answers, some of it seductively similar to actual factual knowledge. Teachers are often faced by similar questions from students that may have some basis in fact, but embody misconceptions and figments of the imagination. Students need help in sorting out fact from fiction. So do teachers. These inventories will give you some practice, and maybe a few laughs along the way.

1.

First Series (Questions)

(Circle the letter to the correct answer.)

A. Reproductive information

1. After it is released from the ovary, the human ovum remains able to be fertilized for about:
- a. 12 minutes
- b. 60 minutes
- c. 12 hours
- d. 60 hours
- e. 6 days

2. After spermatozoa have entered the female genital tract of a woman they gradually become inactive and unable to fertilize an ovum, but some may remain able to fertilize an ovum as long as:
- a. 1 to 3 hours
- b. 7 to 10 hours
- c. 1 to 3 days
- d. 7 to 10 days
- e. 1 to 3 weeks

3. There is considerable variety in the time at which a girl may start ovulating (and hence, can become pregnant), but on the average girls start to ovulate:
- a. About 2 months before their first menstrual period.
- b. About 2 weeks before their first menstral period.
- c. About 2 weeks after their first menstral period.
- d. About 2 months after their first menstrual period.
- e. About 2 years after their first menstrual period.

4. The cells which may later mature into ova in a woman's ovaries are all formed and present and no more of them are formed after:
- a. Birth
- b. Age 6 months.
- c. Age 12 months.
- d. Age 12 years.
- e. Age 50 years.

5. The number of spermatozoa present in an average ejaculate of a fertile man is between:
- a. 50,000 and 500,000
- b. 500,000 and 5,000,000
- c. 5,000,000 and 50,000,000
- d. 50,000,000 and 500,000,000
- e. 500,000,000 and 5,000,000,000

6. Enough spermatozoa to cause pregnancy enter the cervix after being deposited around it in about:
- a. 9 seconds
- b. 90 seconds
- c. 9 minutes
- d. 90 minutes
- e. 9 hours

7. Menstrual cramps are greatly alleviated in many women by:
- **a. Pregnancy, which brings the uterus to full, mature size and widens the cervix.**
- **b. Age (about age 25), after which the uterus seems to achieve full size anyway.**
- **c. Taking an oral contraceptive, which prevents ovulation, and hence the cramps (for reasons not altogether clear).**
- **d. Dilatation of the cervix, occasionally done as a therapeutic measure for this condition.**
- **e. All of the above.**

8. It is possible to detect pregnancy with nearly 100% accuracy by testing a woman's urine as early as:
- a. Two weeks after fertilization of the ovum.
- b. Two weeks after implantation of the fertilized ovum in the wall of the uterus.
- c. Two weeks after the first missed menstrual period.
- d. Two weeks after the second missed menstrual period.
- e. Two months after the beginning of the last menstrual period.

9. Premature birth is more common in young, unwed teenagers (under 17) because:
- a. Teenage girls often eat too much salty and spicy foods.
- b. Teenage girls ride in automobiles more, over rougher roads than older women.
- c. The reproductive organs of teenagers are overly active, especially the uterus, which expels the infant too soon.
- d. Probably none of the above.
- e. Probably all of the above.

10. An early sign of pregnancy is:
- ___ a. Rapid weight gain.
- ___ b. Increase in blood pressure.
- ___ c. Headaches.
- ___ d. A vaginal discharge of mucus tinged with blood.
- ___ e. None of the above.

B. Sexual development information

1. A fairly sure sign that a girl has started to ovulate (and hence, can become pregnant) is when:
- a. She starts having cramps with her periods.
- b. She first feels sexually aroused by a boy.
- c. She first develops an irritating vaginal discharge.
- d. She starts having periods regularly.
- e. a and d above.

2. Estrogen secreted by the ovaries causes girls to stop growing in stature at an interval after the start of menstruation of about:
- a. 1 month
- b. 1 year
- c. 2 years
- d. 3 years
- e. 4 years

3. The presence of high levels of estrogen in the mother's circulation during pregnancy causes a certain amount of growth and maturation of reproductive organs in the infant within her, so that after birth the following may commonly be observed:
- a. Slight hair growth in pubic area.
- b. Slight enlargement and secretion of a little milk by baby's breasts.
- c. Slight enlargement of baby's penis or clitoris.
- d. Slight bloody discharge from baby's penis.
- e. All of the above.

4. A human male may have his first orgasm as early as:
- a. 6 months
- b. 12 months
- c. 6 years
- d. 12 years
- e. Any of the above

5. A human male will first ejaculate semen during orgasm at about:
- a. 6 months
- b. 12 months
- c. 6 years
- d. 12 years
- e. Any of the above

C. Contraception and abortion information

1. After vasectomy the man should expect the following:

a. A gradual decrease in the amount of his ejaculate.
b. Some gradual swelling of his testicles as the pressure of unreleased spermatozoa builds up.
c. Some decrease in his sexual potency as his testicles lower hormone production needs.
d. All of the above.
e. None of the above.

2. The safest, easiest, and most appropriate time to terminate a pregnancy (perform an abortion) is:

a. Between 2 and 6 weeks after the first day of the last menstrual period.
b. Between 6 and 10 weeks after the first day of the last menstrual period.
c. Between 10 and 14 weeks after the first day of the last menstrual period.
d. Between 14 and 18 weeks after the first day of the last menstrual period.
e. Between 18 and 22 weeks after the first day of the last menstrual period.

3. The most effective contraceptive method available to teenagers who make preparations but do not wish to or cannot consult a physician or contraceptive clinic is:

a. Contraceptive vaginal cream, jelly or foam inserted before intercourse.
b. A condom used by the boy during intercourse.
c. A combination of condom and cream or foam.
d. Vaginal douching with standard equipment after intercourse.
e. A foaming tablet inserted in the vagina before intercourse.

4. The most effective medical contraceptive for teenagers approved by the FDA for contraceptive usage is:

a. Three-month injections of Depo-Provera.
b. Small size intrauterine devices.
c. Estrogen administered in large doses after coitus.
d. Daily pills of pure progestin (the "Mini-Pill").
e. Combination-type oral contraceptive pills.

5. Which of the following statements is true?

a. If a woman has no orgasm during sex, she is unlikely to get pregnant.
b. If a man ejaculates outside the vagina and quickly wipes his penis he may then insert it in her vagina to satisfy her, without risk of pregnancy.
c. If the woman has intercourse in the female superior position, she is unlikely to get pregnant.
d. If a woman urinates immediately after intercourse, she is unlikely to get pregnant.
e. None of the above.

6. Which of the following actions will prevent a pregnancy from becoming established if carried out or started within 3 days after fertilization (while the zygote is still in the fallopian tube)?

a. vacuum aspiration of the endometrium (sometime referred to as "menstrual extraction").
b. Insertion of an intrauterine device into the uterus.
c. Administration of 50 mg. diethylstilbestrol per day for five days (tablets taken orally).
d. All of the above.
e. None of the above.

7. The Kinsey and earlier studies (Pomeroy et al) differ from more recent statistics (New York, Michigan and others) in showing a marked change in the composition of women seeking an abortion, which consists of:

a. A shift from women with few or no children to those with many children.
b. A shift from young women (under 20) to those over 30.
c. A shift from married women (formerly 80–90%) to unmarried (now 60% or more).
d. A shift from poor women toward predominantly middle or upper class women.
e. None of the above.

8. If a girl delays beyond the best (safest and simplest) time for getting an abortion (as many teenagers do), the next best time for termination of the pregnancy is:

a. Between 8 and 12 weeks after the first day of the last menstrual period.
b. Between 12 and 16 weeks after the first day of the last menstrual period.
c. Between 16 and 20 weeks after the first day of the last menstrual period.
d. Between 20 and 24 weeks after the first day of the last menstrual period.
e. Between 24 and 28 weeks after the first day of the last menstrual period.

9. After a man has had a vasectomy he will continue to have spermatozoa in his ejaculate for about:

a. 2 hours
b. 2 days
c. 2 weeks
d. 2 months
e. 2 years

D. Venereal disease information

1. Trichomonas vaginalis infection is caused by:

a. One-celled organisms propelled by flagella, that can be harbored with very little symptoms by the male and transmitted to the female during intercourse.
b. A species of roundworm that inhabits the lower intestine and lays its eggs around the anus, which hatch out and cause itching often involving the vagina.
c. A fungus commonly found in the vagina.
d. A mixture of fecal bacilli to which the vagina is ordinarily resistant, but not if oral contraceptives are given.
e. A spirochete transmitted by sexual intercourse.

2. Treponema pallidum infection is caused by:

a. One-celled organisms propelled by flagella, that can be harbored with very little symptoms by the male and transmitted to the female during intercourse.
b. A species of roundworm that inhabits the lower intestine and lays its eggs around the anus, which hatch out and cause itching often involving the vagina.
c. A fungus commonly found in the vagina.
d. A mixture of fecal bacilli to which the vagina is ordinarily resistant, but not if oral contraceptives are given.
e. A spirochete transmitted by sexual intercourse.

3. The time from exposure to first symptoms of gonorrhea in the male is usually about:

a. 3 hours
b. 3 days
c. 3 weeks
d. 3 months
e. 3 years

4. Burning sensation on urination may be experienced by a woman, due to:

a. Gonorrheal infection of the urethra.
b. Other bacterial infection of the urethra.
c. Bladder infection.
d. Fungus or protozoal infection of the vagina.
e. All of the above.

5. A syphilitic infection may interfere with a woman's capacity to reproduce by:

a. Scarring the vagina so the woman cannot have sexual intercourse.
b. Blocking the fallopian tubes with pus and then scar tissue so that fertilization cannot take place.

c. Infecting the fetus and killing it, producing abortion or stillbirth.
d. All of the above.
e. None of the above.

6. Primary lesions of syphilis among homosexual males may appear on or in:

a. The palate or uvula.
b. The anus or rectum.
c. The penis.
d. The lip.
e. All of the above.

7. A gonorrheal infection may interfere with a woman's capacity to reproduce by:

a. Scarring the vagina so the woman cannot have sexual intercourse.
b. Blocking the fallopian tubes with pus and then scar tissue so that fertilization cannot take place.
c. Infecting the fetus and killing it, producing abortion or stillbirth.
d. All of the above.
e. None of the above.

8. A principal problem in the treatment of syphilis is that:

a. Initial infection may go undetected in the female because the infectious lesion is out of sight and painless.
b. Strains of the organism resistant to penicillin are becoming increasingly prevalent.
c. Insertion of an intrauterine device may reactivate a chronic infection in the pelvis.
d. All of the above.
e. None of the above.

E. Sexuality information

1. Which of the following sentences correctly cites the findings of the authors?

a. Masters and Johnson found that women who breast fed their newborn infants were slower to desire sexual relations with their husbands than those who bottle fed their infants.
b. Pomeroy et al found that women who had masturbated before marriage were less likely to have orgasm in marital sex relations than those who had not masturbated.
c. Guttmacher found that women who had tubal ligations commonly suffered from postoperative depression and loss of libido.
d. Udry et al found that women whose husbands' occupations left them equally available for sex during the week and on weekends showed a peak of sexual intercourse around the time of ovulation.
e. None of the above.

2. Masters and Johnson have found one particular type of sexual problem most amenable to treatment. It is:

a. Primary impotence in the male.
b. Secondary impotence in the male.
c. Orgasmic inadequacy in the female.
d. Vaginsimus.
e. None of the above.

3. Masters and Johnson have focused on the sense of touch and to some extent on the sense of smell in sexual retraining because:

a. The sense of touch (and of smell, taste, and warmth) are the earliest sources of sensate pleasure of the child through body contact with parents, especially the mother.
b. In younger persons the fears, fantasies and frustrations of previous sexual experiences are more likely to have been connected with vision and sounds, so that what is pleasing to one partner may not be to the other.
c. In older persons visual and auditory stimuli may no longer be so erotically arousing as they were at an earlier age.
d. All of the above.
e. None of the above.

4. Masters and Johnson feel that sexual therapy should be carried out by man-woman teams rather than by a single individual of either sex because:

a. It is useful to have a therapy team member acting as observer of reactions and interactions at all times, which is difficult for a therapist to do while he is talking.
b. A patient of the same sex as the therapist is not so involved in man-woman relationships with the therapist and can be more honest with a person of the same sex.
c. A therapist of the same sex can both describe and understand descriptions of sexual sensations in a way that a therapist of the opposite sex cannot, because he has not experienced them.
d. None of the above.
e. All of the above.

2.

Second Series (Answers and Further Questions)

(Circle the letter to the correct answer.)

A. Reproductive information

1. The human ovum is able to be fertilized for only about 12 or at the most 24 hours after ovulation. This information is important because:

a. If scientists could find a precise way to predict when ovulation would occur, couples could practice the rhythm method, avoiding only about two days, the day before and the day after ovulation.
b. Women desiring to get pregnant must try to limit intercourse precisely to these 12 to 24 hours.
c. Women desiring to use estrogen as a postcoital contraceptive should take it within 12 hours in order for it to prevent fertilization.
d. If scientists could develop an easier and more certain way of telling when ovulation has occurred, couples practicing the rhythm method could use one or two additional days after ovulation, instead of having to wait three days after the rise of basal body temperature.
e. The 12 hour limit on fertilizability accounts for the general rule that the diaphragm should be left in for 12 hours after intercourse.

2. After spermatozoa have entered the cervix of the uterus they gradually become inactive and unable to fertilize an ovum, but some may remain in folds lining the cervix and be gradually released and travel through the uterus and oviducts to fertilize an ovum, as much as 7 to 10 days after sexual intercourse. This information is important because:

a. Some spermatozoa that remain in the folds lining the cervix become abnormal, so that the percentage of congenital abnormalities is elevated amongst babies born to women who have had intercourse during two or three days after the end of their period, then avoided intercourse until after ovulation.
b. Many failures of the rhythem method occur because of the mistaken information given people that sperm survive only 48 to 72 hours.
c. The "morning-after pill" acts primarily by temporarily inactivating spermatozoa, so it must be continued for enough days so that all spermatozoa are kept inactive until they die.
d. Spermatozoa bearing a Y chromosome are more likely to survive then those bearing an X chromosome, so that couples desiring a boy should limit intercourse to the first few days after the period, and avoid the time near ovulation.
e. Reasons a and b are both correct.

3. While some girls start ovulating as soon as they start menstruating, many do not actually start ovulating for some time, so that, on the average, ovulation starts about two years after menstruation. This information is important because:

a. Physical education teachers should know that girls in the 11th and 12th grade generally should be excused from physical education during menstruation, since most of them are ovulating by that age.

b. Counselors need to know when girls may be expected to start ovulating, since their sexual activity will be substantially increased at that time and the counselors will want to try to prevent this.

c. Teachers will find it helpful to know when a girl starts ovulating since intellectual maturation is correlated with ovulation, and hence the later a girl ovulates the more slowly she will mature intellectually.

d. Many girls in 8th to 10th grades think they have invented an effective home-made means of avoiding pregnancy, only to become pregnant as soon as they really start ovulating, in the 11th and 12th grades.

e. All of the above.

4. That cells which may later mature into ova in a woman's ovaries are all there at birth; no more are formed after birth. This is significant because:

a. All of the oocytes are subject to mutation due to radiation and chemicals penetrating the woman's body, but those remaining to age 40 have had twice the exposure of those at age 20, partly accounting for the increased incidence of anomalies in babies born to older mothers.

b. It is consistent with the fact that the woman needs to produce far fewer ova than the man does of spermatozoa because the ova need travel only a short distance in the woman's body before effecting fertilization.

c. Women who take the pill will avoid ovulation for a considerable time, so that, like women who have many children and do not ovulate while they are pregnant or nursing the baby, women who take the pill may postpone menopause into their late fifties or early sixties.

d. All of the above.

e. a and b above.

5. The number of spermatozoa present in an average ejaculate of a fertile man is between 50,000,000 and 500,000,000, usually in the neighborhood of 200,000,000. A few men are fertile with as few as 20,000,000 spermatozoa per ejaculate. These figures are useful to know because:

a. They indicate the number of spermatozoa that would have to escape in the pre-ejaculatory lubricating fluid in order to produce a pregnancy. The often-cited possibility that pregnancy may occur when withdrawal is used, due to sperm in the pre-ejaculatory lubricating fluid, thus appears unlikely.

b. They indicate that our general human expectation that every life conceived will or should survive to adulthood is biologically a misconception; that life is fantastically abundant and that nature and man must work together to control the quality of life of those born.

c. They indicate that the ovum is indeed remarkable in being able to admit just one sperm as it is surrounded by a cloud of thousands or millions of them.

d. The first two of the above.

e. All three of the above.

6. Enough spermatozoa to cause pregnancy enter the cervix after ejaculated around it, in about 90 seconds, perhaps as little as 30 seconds. This fact is important because:

a. If a man can limit the time of intromission (time the penis spends in the vagina) to less than 30 seconds, pregnancy is unlikely.

b. It is normal for the majority of the spermatozoa to enter the cervix; in fact if less than 30% of those in the ejaculate enter the cervix while the rest die in the vagina, fertility is unlikely.

c. It indicates that postcoital douching, while theoretically and potentially effective in preventing pregnancy, often fails because the woman cannot or does not wish to accomplish the douch so quickly after her partner's climax.

d. The last two of the above.

e. All three of the above.

7. Menstrual cramps are greatly alleviated in many women by pregnancy, which matures the uterus, by age, which also matures the uterus (usually cramps disappear by age 25), by taking oral contraceptives, which prevent ovulation (cramps are usually associated with ovulation), and by dilatation of the cervix, which permits menstrual blood clots to be discharged more freely during the period. This information is useful for health counselors because:

a. Counselors can encourage girls with the information that even if they do nothing, their cramps will probably diminish and disappear over time, or after they have a baby.

b. Counselors can suggest to girls who are having particularly severe cramps that they consult a physician for help, explaining that there are at least two ways in which physicians can help many of them.

c. Counselors can maintain a supply of oral contraceptive pills to give to girls who are having particular difficulty with cramps.

d. The first two of the above.

e. All three of the above.

8. It is possible to detect pregnancy with nearly 100% accuracy by testing a woman's urine as early as two weeks after the first missed period; though many tests are already positive at one week after the first missed period, there are likely to be more false negatives at this time. This information is useful to counselors because:

a. When a question of pregnancy arises, the counselor can advise the girl how soon it is useful to go for a pregnancy test.

b. When a question of pregnancy arises, the counselor can advise the girl to go for the urine test no later than two weeks after the first missed period, in order to avoid false positive tests likely to occur after that time.

c. When a question of pregnancy arises, and a positive urine test is found, the counselor can count from the first day of the first missed period to determine the length of the pregnancy for purposes of referral for abortion (ideally between 8 to 10 weeks).

d. The first and third of the above.

e. All three of the above.

9. Premature birth is more common in young, unwed pregnant teenagers because they often eat a poor diet, low in protein, receive medical care late, and have immature reproductive organs. Many physicians are concerned enough about this and other adverse aspects of early childbearing to advocate:

a. That parents routinely give them permission to provide systematic contraceptive services for their teenagers.

b. That all teenage pregnancies be terminated by safe abortion services, at reduced or no cost if necessary.

c. Availability of postcoital estrogen at convenient times and accessible places, dispensed through vending machines.

d. None of the above.

e. The first two above.

10. Rapid weight gain, increase in blood pressure, and headaches are signs of toxemia in later pregnancy, not signs of early pregnancy. A vaginal discharge tinged with blood is seen early in labor, not early in pregnancy. This sort of information is important because:

a. It should be built into family living courses, so that young people can be well informed about possible medical complications in childbearing.

b. Young people need to know that these symptoms are not signs of early pregnancy, and therefore they should not worry, if they get the symptoms.

c. With a full understanding of the signs of early pregnancy a girl can tell if she is pregnant without the bother and expense of a pregnancy test and visit to the physician.

d. a and c above.

e. None of the above.

B. Sexual development information

1. A fairly sure sign that a girl has started to ovulate (and hence, can become pregnant) is when she starts having menstrual cramps. This is an earlier and surer sign than when she has regular menstrual periods, which often are irregular for several years after ovulation starts. Girls should know this so that:

a. They can ask to be excused from gym when they have bad cramps.

b. They can scare their boyfriends into marrying them once they are ovulating and miss a period.
c. They can tell their friends that they are really sexually mature and better able to have sexual intercourse.
d. They can be aware that they now could become pregnant with sex and should use contraception, while they may previously have been infertile because they were not yet ovulating.
e. All of the above.

2. Estrogen secreted by the ovaries causes girls to stop growing in stature about a year after they start menstruating. This information is useful:

a. To counselors, who can reassure menstruating girls in junior high school who think they are growing too tall that they will soon stop growing.
b. To physicians, who can administer anti-estrogenic drugs to girls who are too short, or large doses of estrogens to girls growing too tall.
c. To family planning clinics, which can be reassured that prescribing oral contraceptives will not stunt girls' growth, since practically all of them have been menstruating at least a year before they seek contraceptive services.
d. All of the above
e. The first and third above.

3. The presence of high levels of estrogen in the mother's circulation during pregnancy causes some degree of development of breast tissue in new born babies of both sexes, and of the uterus in newborn girls. Breasts may even secrete milk, and clear mucus with a little blood may be coming out of the vagina. This sort of information is useful:

a. To family living class instructors, when teaching about normal characteristics of babies that should not worry their parents.
b. To biology teachers, who can use the observation to illustrate the actions of hormones.
c. To sex educators, who can use this information in describing sexual development and organ growth under hormonal influence.
d. To obstetric nurses, who need to help new parents understand their babies, and avoiding squeezing the breasts or inserting anything in the vagina.
e. All of the above.

4. A human male may have his first orgasm as early as infancy, if it so happens that he discovers a way of pleasurable self-stimulation (as by rocking back and forth) or is stimulated by someone caring for him. This information has educational value:

a. In prenatal education classes, where the instructor can convince mothers to use a papoose board so the baby is unable to wiggle or rock or handle himself in a self-stimulating way.
b. In family living courses, where teenagers can be taught the value of stimulating their infants in this way so that they will later be successful in sexual intercourse.
c. In child development courses, where the observation can be used to illustrate the normal variability in human sexual development and experience.
d. In sex education courses, where the observation may be used to illustrate how early in life children can need to learn values and self-control in sexual activities.
e. None of the above.

5. A human male is likely to have his first ejaculation at the time he matures sexually, at 12 years or in early teens; orgasm can occur before, but there are less glandular secretions to make an ejaculate. This information is of use educationally:

a. In individual counseling, when a boy asks about masturbation.
b. In sex education in late elementary school and junior high school, when ejaculation can be explained along with the rest of basic reproductive physiology.
c. In boarding schools, where boys must be taught to ask for clean sheets when they have a wet dream.
d. The last two above.
e. The first two above.

C. Contraception and abortion information

1. After vasectomy, a man should expect some temporary discomfort at the incision sites, but ordinarily no long-term swelling of the testicles or scrotum, no change in amount of ejaculate, nor any physiologic change in sexual potency. These expectations are justified because:

a. The prostate gland quickly conpensates for the reduced volume of fluid from the epididymis by secreting more.
b. The testicular artery is generally cut and tied at the time the vas is cut on each side, so there is no bleeding into the testicles or scrotum.
c. A long-lasting anesthetic is used, so there is little local sensation at the incision sites for several days.
d. All of the above.
e. None of the above.

2. The safest, easiest, and most appropriate time for pregnancy termination is between 6 and 10 weeks after the first day of the last menstrual period because:

a. Ordinary pregnancy tests will not regularly become positive before 6 weeks, so that an abortion procedure done before that time may be performed unnecessarily on a nonpregnant person.
b. The cervix itself softens and relaxes a little after 6 weeks so that an aspiration cannula can more readily be passed. At the same time the embryo is still small enough up to 10 weeks so that a small cannula will remove it, necessitating little or no cervical dilatation.
c. The size of the embryo and placenta increase between 10 and 14 weeks, so that there is more bleeding, and more dilatation is needed as 14 weeks is approached.
d. While techniques of terminating pregnancies after 16 weeks have improved so that there are now fewer accidents than there were, the fetus must be expelled like a miniature birth, which is hard on the woman and her attendants emotionally, by comparison with the brief procedure between 6 and 10 weeks.
e. All of the above.

3. The most effective contraceptive method available to teenagers who make preparations, but do not wish to or cannot consult a physician or contraceptive clinic is a combination of condom and cream or foam, because:

a. These contraceptives can be freely purchased by persons over 18 years of age.
b. The cream or foam acts to plug any holes in the condom that may occur.
c. The condom protects the boy from V.D. while the cream or foam protects the girl from V.D.
d. All of the above.
e. None of the above.

4. The most effective medical contraceptive for teenagers approved by the FDA for contraceptive usage is combination-type oral contraceptive pills. Other methods are either less effective or less suitable because:

a. Three-month injections of medroxprogesterone acetate are even more effective than oral pills but so thoroughly block pituitary FSH and LH secretion that gynecologists prefer not to use them for young teenagers whose ovulation is just starting, and the substance is in any case not yet approved for use as a contraceptive by the FDA.
b. Small size intrauterine devices are as effective as combination-type oral contraceptive pills and cause few side effects but are not yet approved by the FDA.
c. Estrogen administered in large doses after coitus is highly effective and produces few side effects but is not yet approved by the FDA.
d. Daily pills of pure progestin (the "Mini-Pill") are just as effective as combination-type oral contraceptives and have no annoying side effects but are not yet approved by the FDA.
e. None of the above.

5. Inaccurate folk beliefs regarding prevention of pregnancy are still widely prevalent and some may have a grain of truth in them, as follows:

- a. The idea that if a woman has no orgasm she is unlikely to get pregnant: Fertility may, in fact, be slightly lower, in that the pressure changes within the uterus with orgasm may hasten the entry and passage of sperm to the tubes (uterine contractions do this in some animals, but positive proof is so far lacking in humans).
- b. If a man ejaculates outside the vagina he is certainly less likely to get the woman pregnant. However, if he quickly wipes his penis and reinserts it in her vagina to satisfy her, he risks making her pregnant, since semen may continue to issue from the penis for a minute or more after ejaculation.
- c. If the woman has intercourse in the female superior position, she is, in fact, less likely to get pregnant: The shallower penetration afforded by this position, combined with the fact that gravity makes the sperm decend in the vagina make deposit of sperm at the cervix less likely.
- d. All of the above.
- e. The first two of the above.

6. Three currently available methods for preventing implantation of a fertilized ovum in the wall of the uterus are vacuum curettage of the uterine lining (simply removes the receptive tissue), insertion of an intrauterine device (calls forth many phagocytic cells which probably prevent implantation of the fertilized ovum), and administration of large doses of estrogen (not clear how it works, but it does work). School personnel need to know about these methods because:

- a. Estrogen is administered postcoitally in the emergency rooms of many large hospitals, and in many family planning clinics and university health services, so schools can refer girls to them, who have had unprotected intercourse (within 72 hours).
- b. Catholic hospitals have until recently performed curettage after rape, but the Association of Catholic Physicians has recently recommended that this no longer be done, so schools should avoid referring to a Catholic hospital.
- c. When intrauterine devices suitable for nulliparous girls become widely available, a quick installation of such a device may become the procedure of choice, since it will prevent future problems as well as solve the present.
- d. All of the above.
- e. The first and third above.

7. In earlier studies most women seeking abortion were older and married and generally seeking to limit the number of their children. Now the majority are younger, unmarried, with many more poor and black women seeking abortion. This information is important for school authorities because:

- a. Abortion is now a common event amongst high school students, and school counselors need to be warned of this so they can avoid getting involved.
- b. School authorities will need to know more about community resources for safe abortion and for handling of financial problems of poor girls, so they can help the girls.
- c. Schools should discourage abortion and encourage girls to carry their babies to delivery and stay in school so that school programs for young mothers will continue to receive state aid, and not have to be continued for lack of participants.
- d. School authorities will wish to incorporate more ethical techniques into various courses to try to reverse the trend toward abortion and encourage premaritally pregnant girls to get married instead.
- e. All of the above.

8. After the first trimester of pregnancy has passed, experience in the US indicates that the next best time for termination of pregnancy is between 16 and 20 weeks. Counselors in schools will need to explain to girls who have waited beyond 12 weeks that this further delay until 16 weeks is advisable because:

- a. Attempts to empty the uterus beyond 12 weeks produce more bleeding, infection and other complications when done by curettage.
- b. The amniotic sac is not yet large enough before 16 weeks to make it easy to get in for the amniocentesis and saline injection.
- c. The placenta separates less easily before 16 weeks and there is more often retained placental tissue with bleeding and infection.
- d. The only reasonably safe way of emptying the uterus in the 12-16 week period, generally in use in the US, is hysterotomy, which involves opening the uterus under general anesthesia, and therefore more risk than a later saline abortion.
- e. All of the above.

9. After a man has had a vasectomy he will continue to have spermatozoa in his ejaculate for about 1½ to 2 months. He must be given this information, and schools teaching about sterilization should attempt to make this common knowledge, because:

- a. A man who is not told this may think he is immediately sterile and get a woman pregnant, because of failure to use contraception, and then sue the physician.
- b. The man must be told to go back for a check of his semen after about 2 weeks to see if it is free of sperm.
- c. The man should have a shot of Rho-Gam during this period to prevent him from developing antibodies against his own spermatozoa as they disintegrate in the vas deferens below the point of ligation.
- d. All of the above.
- e. None of the above.

D. Venereal disease information

1. Trichomonas vaginalis is a one-celled organism propelled by flagella that can be passed back and forth between a man and a woman, and may be harbored by the male with little symptoms. It is useful to include this in venereal disease teaching because:

- a. Trichomonas vaginitis aggravates and perpetuates infection with venereal warts.
- b. A woman's sexual partner may need to be treated simultaneously if her vaginitis is to be cured.
- c. Trichomonas vaginitis predisposes the woman to gonorrhea, but not the man.
- d. All three of the above.
- e. The first two of the above.

2. Treponema pallidum is the name of the spirochete that causes syphilis, and is transmitted by sexual intercourse. Teaching about it should include:

- a. Serologic test becomes positive before the first lesions are seen, so that a negative serologic test shortly after exposure is a pretty good guaranty that the person has not contracted the disease.
- b. Treatment is important during the early infectious stages of the disease to stop the spread of the disease but becomes useless in stopping spread of the disease in the body after the secondary rash subsides.
- c. Treatment has become more difficult due to the emergence of strains of spirochete resistant to penicillin, in Southeast Asia.
- d. The first two above.
- e. None of the above.

3. The time from exposure to first symptoms of gonorrhea is typically about 3 days in the male, but teaching should also include:

- a. First symptoms may fairly frequently be delayed or inapparent and yet the disease be transmitted by the man to women. An asymptomatic man whose partner develops gonorrhea should, therefore, not assume that his partner necessarily caught the disease from someone else.
- b. Disappearance of symptoms after treatment is not always proof of cure.
- c. Failure to find the gonorrheal bacterium on smear or culture does not prove it is absent, in male or female. It is very hard to diagnose.
- d. All of the above.
- e. b and c above.

4. Burning sensation on urination may be experienced by a woman due to a variety of causes, including gonorrhea, other urethritis, bladder infection, fungus or protozoal vaginitis, urethral trauma, etc. The teaching that flows

from this fact is that:

- a. This symptom should not be assumed to be venereal disease; nor should it be assumed that it is not venereal disease. Careful diagnosis is needed.
- b. Correct treatment for one condition may aggravate another condition, so the symptom may persist, though the original condition has been treated. Careful diagnosis is still needed.
- c. The woman may be mechanically irritating her urethra during intercourse or masturbation, particulary if it has been previously been traumatized and laid open during childbirth. A careful history must be taken.
- d. The first and third above.
- e. All of the above.

5. Syphilis, though latent and asymptomatic in the mother, may infect the fetus, resulting in abortion, stillbirth or premature delivery of a diseased infant. The principal teaching points here are:

- a. Explanation of the requirements for serologic tests before marriage and early in each pregnancy, as needed to catch all cases for treatment.
- b. Explanation of the susceptibility of the fetus to overwhelming infection, with gradual decrease in severity as successive pregnancies occur, until one survives.
- c. The woman's reproductive organs themselves are seldom affected, except when a tertiary gumma occasionally localizes in uterus, tubes or ovaries.
- d. The first and second above.
- e. All three above.

6. Primary lesions (hard chancre) of syphilis in homosexuals follow the areas of contact: Anus, rectum, lip, palate, uvula, tongue, as well as the penis and scrotum. Clinicians must be aware of the possibilities, as well as school health personnel because:

- a. Rectal lesions may go undetected, as do primary lesions high in the vagina.
- b. These lesions may be distinguished by their rapid spread, their multiple character.
- c. The mouth lesions may be confused with mouth cancer and primary herpetic ulcers.
- d. Primary lesions in areas other than genital always mean the person is a homosexual.
- e. None of the above.

7. A gonorrheal infection that is allowed to persist will interfere with a woman's fertility by blocking the fallopian tubes with pus and then scar tissue. In this connection, teenagers need to know that:

- a. Strains of gonococcus resistant to all commonly used antibiotics are now fairly common, which may go ahead and produce chronic pelvic inflammatory disease that is curable only by removal of all the pelvic organs.
- b. Present means of diagnosis of gonorrhea are sufficiently imperfect that many cases of gonorrhea in women go undetected until they have done their full damage.
- c. Partial obstruction of the fallopian tubes may permit spermatozoa to reach the ovum, but obstruct descent of the fertilized ovum into the uterus, thereby producing a tubal pregnancy, which will rupture and bleed and threaten the woman's life.
- d. a and c above.
- e. All three above.

8. A principal problem in the treatment of syphilis is that initial infection may go undetected in the female, because the chancre is out of sight and painless. Teachers need to emphasize that:

- a. Teenage girls therefore have no protection against chronic syphilis except picking an uninfected partner or abstinence from sex.
- b. The chancre may result in scarring the cervix closed with resultant infertility.
- c. Secondary syphilis may also be inapparent or be mistaken for any other sort of rash or skin disease, so that the disease still goes undiagnosed and untreated.
- d. a and c above.
- e. All three of the above.

E. Sexuality information

1. Udry et al found that women whose husbands' occupations left them equally available for sex during the week and on weekends showed a peak of sexual intercourse around the time of ovulation. In family life and sex education this information may be used:

- a. To point out that sex hormones definitely influence human sexual behavior in some ways.
- b. To point out that cultural or social situations can readily override hormonal influences in human sexual behavioral, as when a business man is home mostly on weekends, and hence only has sex then.
- c. To point out that intercourse during menstruation is therefore naturally unhealthy.
- d. The first two above.
- e. The last two above.

2. Masters and Johnson and other modern therapists of sexual problems have found that the easiest one to treat successfully is premature ejaculation, easier than orgasmic inadequacy in the female, secondary impotence in the male, vaginismus, and primary impotence. In this regard, teaching about sexuality at the high school level might now include:

- a. Full description and classroom discussion on each of the above conditions and its treatment.
- b. Full description and classroom discussion on each of the above conditions and indication that treatment is available.
- c. Definition of the above conditions and indication that treatment is available.
- d. Definition of the above conditions and no mention of therapy.
- e. No mention of the above conditions.

3. Masters and Johnson have picked on the sense of touch as the most basic source of sensual gratification and encouraged people with sexual problems to relearn their own enjoyment of it, since:

- a. They deliberately decided not to evoke early pleasurable sensations of playing with urine and feces, and stroking with lubricating solutions was the next best thing.
- b. Soothing touch is remindful of parental kindness, and takes the partners' minds off their current conflicts and helps them to develop a new sort of asexual brother-sister relationship.
- c. Everyone has somewhere in his background enjoyable experiences with holding and being held, feeling, touching, patting, being soothed by stroking, and responds positively.
- d. The last two above.
- e. All three of the above.

4. Masters and Johnson's use of a man and a woman as a team in therapy permitted one to observe and guide while the other talked, and permitted each partner in treatment to interact with a person of the same sex, with whom he/she was likely to be more honest and who could give more specific understanding of sexual sensations and problems. Educators may need to heed their findings in:

- a. Having available counselors of both sexes, since teenagers may be more stimulated to talk with a counselor of the opposite sex.
- b. Always having a teacher of the opposite sex present during sex education classes to observe, and to prevent undesirable cross-sex interaction with the active teacher.
- c. Having male-female team teaching units in driver education since an instructor of the same sex will emphathize better with the sensations and impulses of the student driver.
- d. All of the above.
- e. None of the above.

Answers to Second Series Sexual Health Knowledge Inventory

A: 1d, 2e, 3d, 4a, 5d, 6c, 7d
B: 1d, 2e, 3e, 4c, 5e
C: 1e, 2e, 3e, 4a, 5e, 6d, 7b, 8e, 9a
D: 1e, 2e, 3d, 4c, 5c, 6a, 7e, 8c
E: 1d, 2c, 3c, 4e

Happenings

The enrollment slowdown in American graduate education appears to be less serious than many observers suspected. According to a nationwide survey, this fall's graduate enrollments are 1.9% higher than last fall's and have increased somewhat in all types of institutions. First-year graduate enrollments have increased even more, by 3.5% overall, and even the number of graduate assistants has risen by 2.5% The survey was conducted by the Council of Graduate Schools in the United States and the Graduate Records Examinations program (GRE) at Educational Testing Service. ■

HEW's Office for Civil Rights will check out complaints that colleges and universities are discriminating against white males in their hiring policies through a perversion of the Affirmative Action Guidelines. In a letter to HEW Secretary Elliot Richardson, the Anti-Defamation League of B'nai B'rith cited 15 instances of job discrimination, basing its claims on job advertisements and employment policy statements put out by the schools and newspaper articles. OCR Chief, J. Stanley Pottinger, said the guidelines have in some cases been misinterpreted by higher education officials as requiring a rigid quota system for women and minorities and thus creating a reverse bias against job-seekers who are white and male. Instead, affirmative action is "a quota system with an escape clause" that acts as a "barometer" to show a school how and where it might be failing to eliminate employment discrimination, Pottinger said at a recent meeting of the American Assn. of State Colleges and Universities. While Pottinger was pointing the finger at colleges, however, many college and university officials have complained that HEW's regional offices and investigating teams use a different interpretation from Pottinger's. OCR Special Assistant, Sam Solomon, has been appointed to serve as an "ombudsman" to receive all such complaints. ■

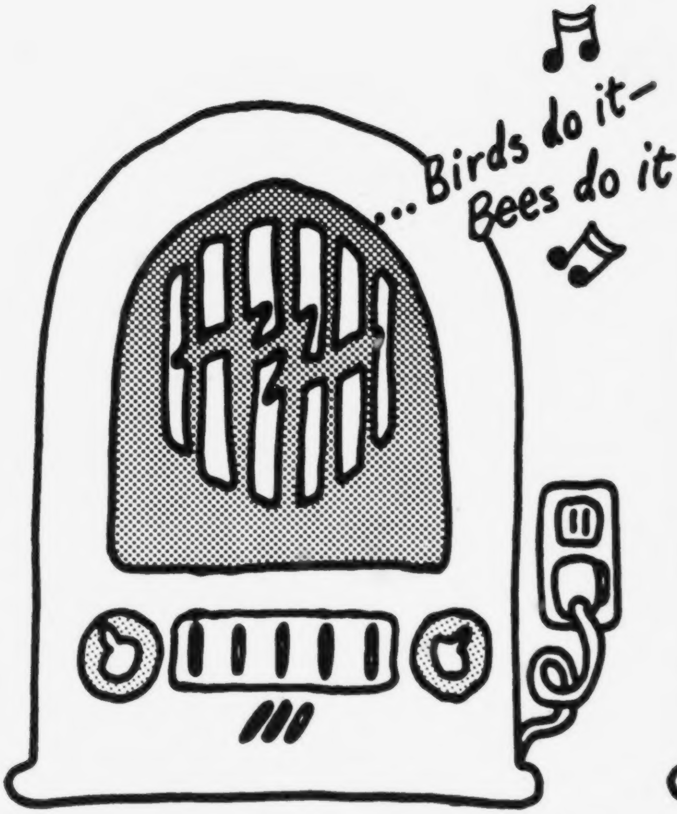
The La Jolla Program of the Center for Studies of the Person announces its seventh summer of institutes for individuals interested in the application of group processes to their own settings. Four institutes will be held in summer, 1973, on the campus of the University of California at San Diego: June 23 to July 9; July 14 to July 30; August 4 to August 20; August 25 to September 10. Characteristic of the La Jolla Program, the Institute will emphasize direct experience in small groups (with staff facilitators) and an opportunity for institute participants to facilitate weekend groups. In addition, there is growing emphasis on the importance of frequent, minimally-structured meetings of the entire institute community. Permeating the program—in the style of leadership exemplified by the majority of the staff and also offered in the community meetings—is a person-centered philosophy of group leadership, a view which emphasizes maximum growth for both group and facilitator when the facilitator participates as a whole person rather than as a technical expert. The program is essentially for persons interested in experiencing this philosophy of leadership. Faculty of the program will include the co-directors and other facilitators—and, for an afternoon, Dr. Carl Rogers. Participants can be expected to come from a variety of vocational backgrounds, including education, religion, counseling, and health. Tuition is $275.00. Room cost is $6.75 per night per person in a shared apartment. Meals may be taken on campus or elsewhere. Application by letter should include a $25.00 application fee (non-refundable if accepted, and in addition to the $275.00 tuition), and should contain the following information: name, address, telephone, sex, age, marital status, amount of previous group experience, and a brief statement of the applicant's vocational activities and reasons for wanting to attend. Early application is suggested. Participants wishing academic credit can receive their choice of three or six quarter units in connection with the summer institute, through the University of California Extension. The fee, payable to the Regents of the University of California, is $7.50 per unit. For further information write 1125 Torrey Pines Road, La Jolla, CA 92037 or phone (714) 459-3861. ■

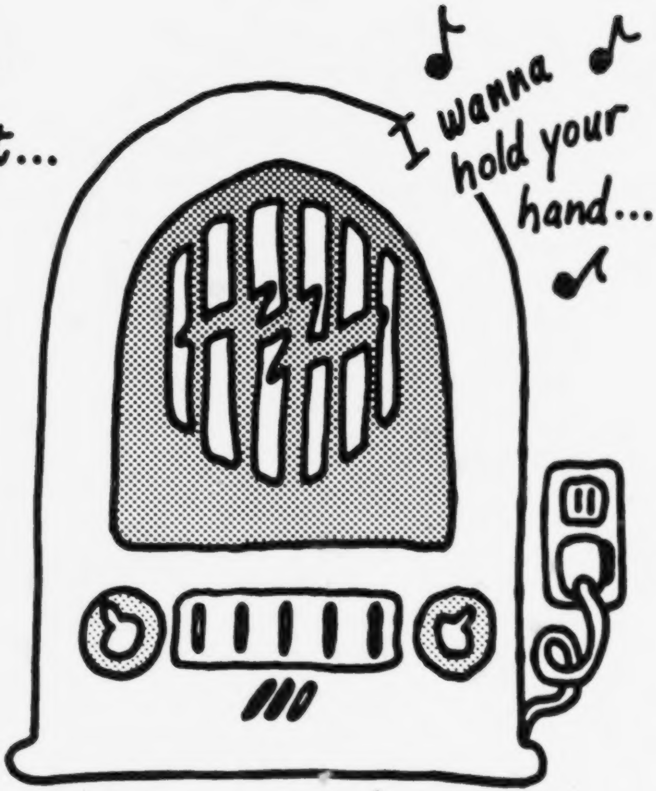
Turning to the other professional notes of interest, **ASCA** has been granted permanent membership on the **College Entrance Examination Board.** With this action, ASCA will now have a voice in policy making decisions of the CEEB and can present the voice of counselors in programs that affect the profession. A total of about twenty other educational and related organizations were also granted membership on the board. APGA members voted to modify APGA by-laws in a recent mail ballot. They became effective August 16, 1972. Their passage mandates a number of changes in ASCA by-laws and procedures. The fiscal year will now begin July 1; it was previously May 1. This means the term of office for current ASCA officers will be extended to June 30. In addition, action was taken at the delegate assembly in San Diego to revise ASCA by-laws to conform to APGA. Fr. Donald Bahlinger, Houston, Texas, is chairman of ASCA'a by-laws committee. ■

A 17-member commission appointed by President Nixon to study the financing of postsecondary education has chosen a staff and begun to outline its operations. At a recent meeting, the commission named Ben Lawrence, Associate Director of the Western Interstate Commission on Higher Education, as its staff director. Lawrence will coordinate the commission's study. George Wethersby, a White House Fellow and former associate director of the Office of Analytical Studies at the University of California at Berkeley, was named assistant director. He will handle the commission's data-gathering activity in Washington. The commission, headed by Donald E. Leonard, a Lincoln, Nebraska lawyer, was created by last June's higher-education legislation. The commission members, who include representatives of Congress, higher education, and state and federal governments, plan to meet monthly. Subcommittees may meet more often, said Raymond Thompson, former director of the Nebraska Higher Education Facilities Commission, who is Leonard's administrative assistant. Four commission members have been assigned to develop a framework for the commission's study. ■

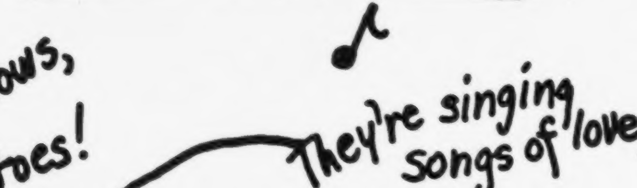
2. AN APPLE FOR THE STUDENT

Sex Education: Facing facts & failures


...Birds do it-
Bees do it...


I wanna
hold your
hand...

Now Heaven knows,
Anything Goes!


They're singing
songs of love,
But not
for me!

BIRDS AND BEES IN THE SEVENTIES

Stages of Readiness (K-12)

BY S. J. BREINER, M.D.
BIRMINGHAM, MICHIGAN

"Will I get pregnant if a boy kisses me?" "How can I tell if I am a homosexual?" "Does masturbation really cause insanity?"

These are among the recurrent questions asked by youth, but unlike those which wonder why the sky is blue or where rain comes from, these questions are not generally asked of parents. Where, then, do children search for answers?—for search they do. For the most part, the peer group becomes the source of information, and unless some member of that group has received accurate information from his parents somewhere along the way, the knowledge level will hover somewhere between science and superstition, liberally sprinked with snickers.

With all the storms unleashed over sex education during the late sixties, most factions agreed, at least, that sex education was necessary. It was a matter of which institution had the responsibility for teaching our young people. In many communities, the home and church won out; in many others the schools were given a mandate to do the job, generally with parent involvement. Some efforts have been successful in responding to the genuine concerns of students by providing material and information commensurate with the age and interest levels of the children. Others have been failures, as far as young people are concerned, because the focus is on biological aspects only and does not speak to the many developmental and interpersonal needs of maturing adolescents. As with programs in any area, little effective learning can take place unless it is geared to the readiness level of the learner.

For those school systems currently "housing" programs in sex education, and for those which have not yet instituted such a program but which have community support for so doing, *Impact* is pleased to present the following article which briefly explores the psychological development of children, and expresses those developmental principles in action terms relative to implementation of a sex education program. This article is recommended for all those involved with school age youngsters—in school, in the home and in the community.

This article appeared under the title, "Psychological Principles of a Sex Education Program for Grades K through 12." Reprinted by permission of the author and by permission of the editor of *The Journal of School Health*, v42 n7 April 1972 p227-232.

Primary Grades – K, 1, and 2

Psychological Organization and Development. Modifications occur as one grows further and experiences more things; however, the fundamental structure of the character and the fundamental emotional development and understandings are developed in the first five years of life.

Kindergarten, age 5, is a transitional period from being at home and involved intimately with the original family to the larger family of the world, particularly the school. This means that the fundamental attitudes towards the family will be shifted to the primary grade teacher.

The period of time just prior to entering kindergarten is known as the Oedipal period; which is roughly 3 to 5 years of age, and has a general descriptive term called the "family romance." This fundamental triangular situation has the child loving both parents, but feeling competition with the parent of the same sex.

There is sexuality in this period, but not of the adult sophisticated genital quality. It is more of a primitive and fundamental expression. Thus, the little girl will be "seductive" to her father and want to be kissed and hugged by him, but it doesn't have any of the negative depreciative quality that can occur between adults. At the same time a little boy will show his mother how big and strong he is; that he should be admired as being better than father and being stronger and more lovable than father. Parents who have a healthy response to their children during this period of 3 to 5, will appreciate with warmth, affection, good humor, and enjoy the striving and competitiveness and adorability of their children.

The period at 5 years of age is a transition from this early family romance to the second family of school. This doesn't mean that the family romance struggle is completed; it just means that normally its fundamentals are resolved. In fact, what we must keep in mind is that all of psychosexual development from the most primitive orality of the new born child to the most sophisticated genitality of the adult are continuous and going on at the same time with each other throughout all of our lives. Not only is the family romance being given up, but also, one is leaving home; which aids in solving the problem, and complicates it with separation anxiety. Because a child is so small its problems, incorrectly, are thought of as small. What does take place is that the child recognizes it (1) cannot succeed in being better and bigger and stronger than the parent of the same sex, and that (2) the parent of the opposite sex is still a parent and is not going to become its loved object only; that the parents still love each other. It resolves this problem of not being able to succeed (which is painful) by saying to itself, the fundamental truth, that "some day I will succeed and be bigger, better, stronger, handsomer," etc., than the parent of the same sex and that, "I will finally win all the love and affection" of the parent of the opposite sex, (or someone who is equivalent to that individual, the final loved object, at the time prior to marriage).

How the child at this point goes about recognizing it will succeed and how it deals with its anger and competitiveness with the parent of the same sex is through the interesting phenomenon of identification. Through love he incorporates all the strengths and powers of the parent of the same sex; and channels the aggression (which was felt indirectly in competitive terms) into striving and achievement by identifying with the capacities, goals and attitudes of the parent of the same sex.

This period of time, (5–7) is the time in which the child is less genitally involved and excited than the preceding two or three years. It is a period of some quiescence in terms of genitality, but a period of great interest in terms of "what is my genital role?" "What is it like to be an adult?"

The preceding has been a discussion of what is a normal psychological development in this age period. Pathological expressions during this period are seen commonly in terms of a fear of separation characterized by, (1) unwillingness to go to school, (2) a school phobia, (3) wetting one's pants, (4) soiling one's self in school, (5) crying jag episodes in school, (6) inability or unwillingness to participate with one's peers after being oriented to the school environment, (7) temper tantrum outbursts, or (8) what is much more ill, withdrawal and isolation in the school setting.

Application of the Above Principles. It is obvious from the above that until the child has verbal skills, it will have some difficulty in mastering detailed material that requires such verbal sophistication. But, it is also apparent that what the child is searching for at this time are (1) things that deal with its own identification and (2) an understanding of what families are and will be. It is also obvious that what the child will be bringing to the school situation are certain misconceptions of who they are and where they came from. For example, a common fantasy from childhood is that babies come from the anus. This is due to having perhaps seen some newborns coming from the hindquarters of a dog or a hampster. Having seen this they have the obvious misconception that it is born from the anus. This often is added to by the training in some homes that the genitals are "a dirty" area, and should not be known about. This combination of anality and "dirty" can cause certain important misconceptions becoming concretized and affecting one's later psychological development.

Thus, information about (1) what the structure of the family unit is, (2) what the structure of the human being is, (3) what are the sexes, (4) how they are related in terms of their social and physical structure, and (5) how organisms develop and are born, is of fundamental importance at this period of life. These are questions the child has been asking, and searching for answers in its own groping and confused way. In those homes that are enlightened and comfortable, they will discuss these topics openly. Some children are not so fortunate.

It should not be forgotten that the fundamentals of ethical, moral and cultural development are found primarily through family experiences prior to school age, as well as later. This responsibility continues and is in great measure enhanced by a school sex education and family living program.

The important differentiation between man and animals must be made clear; not on a moral or ethical ground, but on a physiological and psychological basis. What must be stressed is the long physical and psychological dependency of the human offspring as contrasted significantly with offspring from all other species. It should be stressed therefore that the growth and development of the child continues into adulthood "in the womb of the family"; thus independence is a gradually evolving process.

It is obvious that the *sophisticated* conceptualization of (1) genders, (2) structure of the family, (3) rearing, and (4) mammalian and non-mammalian differences, are difficult to communicate prior to verbal skills. Thus, prior to second grade, pictures and class discussion, led by the teacher, are prerequisites. By the second grade, and certainly by the third grade, a great deal of verbal material can be used in teaching the child the fundamental differences that occur from child to adult, from sex to sex, and from human to nonhuman.

As stated in the preceding, there are many fantasies that children have concerning themselves, the structure of the family and who they are, and who they will become. It is important that such fantasies be explored as part of this whole subject area. Further, the concept of love must be communicated. The child knows about love as an experience in a family unit. A sex education and a family living program must stress the vital difference between humans and non-humans being their capacity to love as part of the human relationship. That procreation is not the prime reason for humans living together, but a quality of loving each other and needing each other, is the vital element.

Another concept which often is brought up by the uninformed is the question of "Innocence" of the child. What happens so often is that there is an equation made between "Ignorance" and "Innocence." Children are ignorant as well as innocent. They are ignorant of the facts about sexual activity and human development and what they will become and why; and they are also innocent (unless they have been abused by their parents) of any negative connotation concerning sexual development. They are innocent normally of any feeling of guilt or "dirt." Some children unfortunately, come to this program at this age with a concept that sex is a dirty, bad, forbidden, dangerous thing, and their innocence has been lost at home. What this program is designed to do, is to change ignorance to knowledge and maintain innocence. In other words, a child should learn (1) who they are, and (2) what their roles are, and (3) who they will become, and (4) why, without adding any connotation of dirt or evil.

Grades 3, 4 and 5

Psychological Organization and Development. This age period which ranges from seven to twelve is called "Latency." What normally has occurred is that the Oedipal struggle of 3 to 5 years of age has been resolved, (between 5 and 7) primarily by identification with the parent (or surrogate) of the same sex. Now the child is testing out in his group relationships what it is like to be a member of that sex. This is commonly experienced and expressed in gang, clique, group, and club activities. There is a chumming around together, usually shunning members of the opposite sex and having absolutely no apparent interest in them. Actually, there is a great deal of interest in the opposite sex, but primarily in terms of determining who they are.

This is a period of great amount of curiosity about their world. Teachers normally find these children avid learners, picking up new facts, new words, new languages, new ideas, particularly about science, almost as if their minds were sponges. There is usually little classroom difficulty in discipline and a great deal of pleasure in working with these children who are such avid learners and so eager to master the world in the same terms that the teacher appears to have mastered the world.

What has occurred is that the normal curiosity about one's self in a sexual way, has been channeled into scientific curiosity about themselves and their world. It is as if the energy that would be attached to sensuality has been shifted to intellectuality. Thus, what would be sensual to an adult is intellectually curious to a child in this age period. This becomes the age period when the greatest amount of technical information can be given on any subject, because they have mastered all the necessary intellectual skills and are emotionally in a relatively neutral state.

Application of the Preceding Psychological Principles. In view of the great intellectual curiosity, and the other elements stated above about latency, all fundamental "facts" of life, sex, etc., should be presented at this age period. The classes do not need to be separated by sex, and a "matter-of-fact" scientific exploration can easily be integrated into observations of the plant and animal world, which is normally a part of their scientific education. Usually the various body systems are studied in these grades; and often the reproductive system is eliminated from study. This brings a negative attention to this part of the body, and must be avoided.

Inasmuch as the next few years of psychological development can be years of emotional upset, it is important that *all* material that deals with potential external genital imagery, should be presented prior to the next few years.

Grades 6, 7, 8, 9

Psychological Organization. This period, called puberty, ranges in age from approximately twelve to fourteen, plus or minus two years. Therefore, we have included grade six, in this discussion.

Another name, and a much informative one for this period is "secondary Oedipal." This means that the first Oedipal period, ages 3 to 5, in which the struggle of the family romance, the triangular situation, was first experienced is now repeated in a complex and often explosive way. It is the second time around for the child, but this time he has greater awareness of himself and his world; and when he experiences the struggle for parental approval, and competition with parents, it seems to be greater intensity because of the size, age and verbal capacities of the child. What the child is struggling with in this period, and let me stress that it is a mighty struggle, is the intense feeling of love for the parent of the opposite sex or their surrogate; and hate, competition and aggressive strivings against the parent of the same sex or their surrogate. There is a great deal of gender confusion, anxiety, and depression. The turmoil normally is so intense and the confusion normally is so great, that if an individual in their adult years would be going through their pubertal period, they would be diagnosed as psychotic!

It cannot be stressed too often or too much, that there is a great psychological upheaval in this period. The resolution of this period is in the same terms that the earlier Oedipal struggle was resolved, namely, by identifying with a parent figure of the same sex usually some idol, and adopting the ethical system of this idealized parental figure. But to achieve this the child will have to pass through loving the parent of the opposite sex, to rejecting and hating them so they can break free of that immature love and become their own selves independently as adults. At the same time, they are struggling with their anger and competitiveness with the parent of the same sex. They have to resolve that struggle by eventually becoming friends with that parent of the same sex and identifying with their ethical system.

Puberty, secondary Oedipal period, is essentially the period of a return of repressed, partially resolved emotional struggles from early childhood (3 to 7 years of age) to a near conscious level. In early childhood the struggle was experienced within the family. This struggle contains within it the essentials of human social experience, identification, role establishment, love, competition, problem-solving, aggressive strivings, etc. However, this second time (secondary Oedipal), the shift is made gradually from the family to the non-family environment (school, peers). Further, the maturation and secondary sex characteristics, hormonal changes, and social pressures takes a more rapid pace.

In addition to the normal internal and external pressures, there are two other pressure sources that *invariably* operate at this time; namely (1) unresolved, unconscious conflicts in each parent from their own pubertal period, and (2) unresolved conflicts from the student's pre-school period.

Unfortunately, what the above means is that where things seemed calm before and parents could tolerate their children before, and even enjoy them, this period is so explosive that the only safe place that is available is at school; and school then becomes the place where the child will explode.

We can also anticipate that each and every pubertal age student will experience anxiety and depression, with most students being more rather than less upset.

The criteria for normalcy in this age range are different than all other age ranges. They are as follows: (1) mood swings, conflicts, inconsistencies; (2) sense of humor, particularly about themselves (not self-derisive or playing the clown); (3) no prolonged (week or more) depression or anxiety; (4) intermittent, but constant striving for independence with occasional infantile dependent expressions of short duration (minutes to a few days); (5) friendships, i.e., peer acceptance; and (6) ability and willingness to work with a peer group.

Following are some typical anxieties, fantasies, and misconceptions that pubertal students have: (1) feelings of physical inadequacy, sexual inadequacy, unattractiveness, confusion about the world, confusion about themselves, etc; (2) concern about homosexuality; (3) anxiety about sexual or aggressive fantasies in their dreams; (4) anxiety about the increasing family conflict; and (5) great anxiety often about one's mental health, particularly in view of the confused states that they experience.

Two elements to look for in this age child is (1) anger, "an angry child is a frightened child." And, (2) one must always be aware of the child that is never angry, but is "quiet, good, and well-behaved." The child that does not show mood swings at home or at school is suffering *greater repression* of their conflicts than the students who are in open conflict with their parents or school. Thus this very quiet, "good," well-behaved child who gets good grades, may likely have a *serious* psychological problem!

One of the saving graces of this period is the external controls that are exercised. They are the peer originating pressures. These peer controls are more powerful than any other in the environment including family, school, police and church.

It is important to keep in mind that it is normal in puberty to experience this anxiety, depression, self-doubt and self-evaluation. Particularly the self-evaluation is such a positive element in this period, and this is vital in establishing their social-sexual identity and ethical system.

The child who doesn't respect or appreciate himself cannot respect others. Hostility, bigotry, prejudice, etc., are *always* expressions of one's own self-depreciation.

Applications of the Above Psychological Principles. Inasmuch as children are already upset and in turmoil, it must be stressed that nothing should be done to increase their anxiety. The healthiest means of mastering their discomfort is through intellectual channels; thus every one of the topics as noted above will come up in free and open class discussion and they will find out that others feel the same way and that there are intellectual means of coping with their problems.

Because of the marked anxiety during *this* period of time all material that contains genital imagery should be avoided. Further, one should not stress the importance of appearance as determining a person's adequacy. The importance of physical prowess should be played-down. Always stress the adult coping technique of dealing with all kinds of problems; i.e., intellectualizing of all phenomenon rather than a physical, least of all aggressive means of solving problems. Bring every area of conflict and problem

Don'tcha get me wrong; Don'tcha get me wrong —
I o-only wanna kno-o-w

into classroom discussion, so that two fundamentals are observed—(1) the universality of such human experiences, and (2) that there are intellectual tools somewhere for mastering such problems. For example, divorce, war, homosexuality, prejudice, crime, alcoholism, suicide, murder, drug dependency, mental illness, etc.

It must be stressed in the *entire* educational program that "nothing that is human should be foreign to me." Therefore, following this concept and the above principles, they must explore the idea that they are a growing human being who grows and develops throughout all of their life, and that such growth is more intellectual and emotional than physical.

Society should be explored in its relations to youth and family development. There should be (1) a horizontal or cross-cultural exploration within the U.S. geographically and economically, as well as in other societies, and (2), there should be a historical or longitudinal exploration from ancient times to the present. For example, "Our youth now love luxury. They have bad manners, contempt for authority, disrespect for older people. Children nowadays are tyrants. They no longer rise when their elders enter the room. They contradict their parents, chatter before company, gobble their food, and tyranize their teachers." Socrates—Fifth Century, B.C.

Do not permit students in a group to come to any rigid doctrinaire answer and/or position on any question. Because of their marked anxiety, they are likely to search for and try and find absolute answers in a world where things are relative, and rigid answers where flexibility is the only logical course.

In all discussions, one should attempt to encourage the students to arrive at what appears to be peer-based criteria for solving a problem. For example, "It's the person with problems who has to drink to intoxication," not "it's against the law for non-adults to drink."

Explore student questions, doubts and fears, but protect them from exposing their problems to the class, even when they wish to; in other words, maintain anonymous questions. By group discussions, let them come to their peer-determined value judgments; even though they may disagree with your own. The more controversy that is expressed in words, using intellectual tools, the less controversy will need to be expressed in non-verbal terms.

It must be stressed that the fundamental fact of personal adequacy is based on mental accomplishments, not on one's physical prowess or having a "pleasing personality."

Finally, no subject should be avoided, particularly any area of human conflict. It must be brought into discussion, where intellectual procedures are used to understand the conflict rather than moral judgments. One should critically evaluate before criticizing; evaluate before valuing; thus, intellect, not emotion .determines decisions. If a subject appears on T-V, newspapers, etc., it is part of their experience and should not be denied. The student should not be denied the opportunity to deal with the material of his life, in the most adult way possible, i.e., intellectual classroom discussions.

Grades 10,11,12

Psychological Organization. The period of time from fifteen through eighteen years is the post-pubertal and adolescent period. This is the time when the transition from puberty should be completed and the role identification completed, or nearly so. Thus, the beginning of *testing* adult roles in a serious manner begins.

The adolescent during this period has most of the physical attributes of adulthood and much more importantly, can see adulthood just beyond the school doors. They have given up their attachment to home and their primary attachment is to peer groups. This is a period of testing and exploration. There are rebellious moves against the adult world. However, strange as it may seem this prepares for adult reality living and responsibility. This period is one of testing, probing, and playing-at "adult." The adolescent believes all he says and does is valid, and does not comprehend that it is primarily testing and trying. Thus, they approach most issues with a passion that is designed to convince themselves as well as others; and they will be appropriately enraged if their sincerity is denied or deprecated.

This pre-adult phase quite often is prolonged by the college years. However, we must make the assumption that a significant percentage will not go on to college, but will be forced to participate in the real adult world when they graduate high school. Thus we can assume that the additional problem of "separation anxiety" will occur in the senior year. This separation anxiety is a normal experience, but in certain adolescents can precipitate the most severe neurotic and/or psychotic expressions.

Normally at this period of time, the adolescent will have developed a fine, ethical and moral system which usually is an imitation of their parents. Much as the parents wish to deny any responsibility for their children's attitudes, particularly where they seem to conflict with their own, it is quite usual that the children have the same attitudes as their parents. Sometimes, this is so upsetting to the child that they have to deny it by taking an opposite position; such as, hating everything the parents stand for.

Earlier in life opposite emotions, such as love and hate, aggression and sexuality, were separated into convenient categories and pigeon-holes; they are now found to blend into subtle mixtures and shades which are part of the human emotional spectrum.

Inasmuch as the adolescent will soon be required to function as an adult, it is important that they gradually get more-and-more independent. They achieve this independence by struggling with their parents, succeeding each step of the way. Thus a parent who too eagerly and too easily gives permission for everything to the child, without first arguing about it, does the child no service; and further a parent who is too oppressive and restrictive equally does the child no service. In a sense the "game" that the parent is in with the child is one of constantly struggling and losing, backing-up, one foot after the other, until the child has completely won the game of independence.

Further, any sex education and family living program where the aggressive strivings of the individual and the vicissitudes of their development are not dealt with, is incomplete. It must be remembered that much of what passes for sexual love is actually hostility; for example, "using somebody."

Applications of the Preceding Psychological Principles. In the preceding age period, it was important to separate the sexes when having to deal with any genital imagery. In this age period, it is unrealistic.

Further, it is important that each issue should be allowed to enter discussion, and where possible they should be allowed to *do* something for the cause they believe in. For example, abortions, politics, millage votes, war, draft, elections, etc.

All visual aid materials, films, slides, books, etc., should be used. It will modify the pornographic and titillating material that they will be getting outside of school. Sadistic and other "sick" sexually stimulating material is widely available to the older adolescent child and to the adult. Therefore, it is much healthier that they receive that material which has been studied and prepared from a non-pornographic standpoint. It certainly will serve as a significant modifying attitude for the pornographic and sadistic attitudes of so much "entertainment."

Venereal disease, sexual perversions, sadistic activity, pornography, like any other sociological problem, should be discussed in depth. These topics are part of their everyday contact, via newspapers, etc. What is not easily available to them at the present will be certainly available in the next year or two. Therefore, it's incumbent upon the teachers to have these subjects part of their *adult* discussion in the classroom.

Since these young people are approaching adulthood, it is our responsiblity to provide them with adult attitudes and knowledge concerning those things which are part of their adult world. Whether these things are pleasant or unpleasant, they are part of their adult world. Remember this is the last time under adult supervision, for most students, to "practice" at being adult prior to having to face adult responsibilities and *repercussions*.

Let them govern and determine their school activities as much as possible. This does not mean that there shouldn't be school supervision by the administrators, but it means there should be much more involvement of the student in determining the social structure of the school and the curriculum. Many students will complain that the curriculum is not pertinent to their needs. To meet this challenge, provide the *additional* curriculum material that they want. Encourage the students to critically evaluate the curriculum; and where it is not possible to add new courses, let them arrange post-school hours, extra-curricular classes, free school, etc.

Keeping in mind the anxiety about maturation and separation, no school is meeting its responsibilities if it abrogates its supervisory position. Thus, a freer school environment as advocated above does not mean an environment that is free from all supervision. Remember, if all supervision were removed, their anxiety would increase markedly.

In the senior year of high school, there should be courses in marital counseling, family planning, etc. They may be included in the 11th grade. Some girls and a few boys will be married in the next two years, and this may be their last chance to gain such fundamental information. The eleventh, and certainly the twelfth grade should include every bit of material that you would consider pertinent for a 24-year-old to discusss as part of their married life. For this may be the last time that they will have an understanding adult in a position to guide them! ■

Exemplars

When Sex Education Fails

Its extent is epidemic yet it's not catching. Its "product" is hardly bigger than a bread box, but it's nonreturnable. What is "it"?

"It" is school-age pregnancy, guesstimates of which range up to one million a year! Of this astronomical number, 200,000 girls annually become mothers, with the number increasing by 30,000 yearly. The remainder apparently have miscarriages and legal or illegal abortions. Some may have died in the process. Ten percent of the nation's young girls produce a child prior to their eighteenth birthday, with the average age of the mother dropping steadily each year.

Why should society concern itself with the problem of teenage pregnancy? Aside from the fact that there are too many such pregnancies to sweep conveniently out of sight, there are a number of risks not only to the pregnant youngster herself but to society as well. First, there are health risks: the young pregnant girl is more likely to develop complications during pregnancy than more physically and psychologically mature women, thereby increasing the possibility of a mentally or physically retarded child who then becomes a public responsibility. Considering the general high rate of health and health services in this country, we have an inordinately high infant mortality rate which reflects quite directly the high proportion of births among very young, and especially, poor girls.

Second, there are educational risks to the girl and, subsequently, to society. Pregnancy is the primary cause of dropping out among school age girls. Until quite recently, school districts often make it mandatory for a pregnant girl to leave school permanently when her condition became evident. Elsewhere she was expected to transfer to special programs outside the regular school and often quite removed from it. Rarely was she encouraged to reenter school after delivery.

Third, there are economic risks, probably most likely to win community support for continuing education programs. When very young boys and girls become parents prior to high school graduation they are often forced to drop out and take dead-end, low-paying jobs. As a result, they often become socially dysfunctional beings, full of anger and frustration, both self- and other-directed. Many end up on welfare. In New York City, one study found that half of the women on welfare had had their first babies by the time they were eighteen!

Last, there are social risks to both the youngsters directly involved and to society in general. Teenage parents, married or not, often find themselves excluded from those peer activities which could normally be expected to contribute to their social maturation. Of the 200,000 girls who become mothers each year, about 60% marry prior to the birth of the baby. While marriage may legitimize the child it does not solve the problems of the young parents. Indeed, it often creates more problems than might otherwise exist. Very often, such couples are financially dependent on and living with parents, causing family dissension and expanding the rift with their peers. More than half of them divorce by the fifth year of marriage. All too frequently, these young couples, at odds with parents, cut off from peers and thereby separated from legitimate pursuits and pleasures of their age group, turn to each other for satisfaction of their needs, and continue to produce children who later become products of broken homes, often ending up on the welfare rolls.

What about the babies of teenage parents? How can adolescents, themselves psychologically immature, provide nurturance and stability to totally dependent infants? Of the approximately 170,000 teenagers who annually decide to keep their babies—they are status symbols in some subcultures—at least 50,000 do *not* marry the father, leaving them as sole parent to a child who might more easily be a sibling than an offspring.

What then should be society's response to teenage pregnancies which, despite efforts at sex education in the schools, seem more likely to escalate rather than evaporate? It seems apparent that, since we can't ignore the situation, we must accept it as it exists, and work from there. We must provide these girls with the means to become mature, economically and socially responsible individuals and mothers. We must provide the services which enable them to produce healthy youngsters who will not become public liabilities in later years. We must encourage the girls to respect themselves and their bodies in hopes that they will not become "repeaters." In short, we must acknowledge that teenage pregnancy exists and, for the sake of the mother-to-be, her child, and the public welfare, provide the services necessary to help the girl become a contributing member of society.

The assumption that "mothering" is instinctive is not true. For the young mother, particularly the alienated one, too often, there has been no symbol of "mothering" present in her own life. She is not automatically going to become a model mother; rather, she is going to need help in assuming the burden. Society must shoulder its share of responsibility through ensuring the girl the right to continue her education if that is her wish.

While a free twelve-year education is an assumption with which most of us live, it has not been readily available to pregnant teenagers. A survey of school policy in 1970 showed that among the 17,000 school districts responding, two-thirds had no educational program of any kind available to pregnant girls despite the fact that in many states boards of education had authrorized funds for the purpose. Typical of school policy found in that survey were the following:

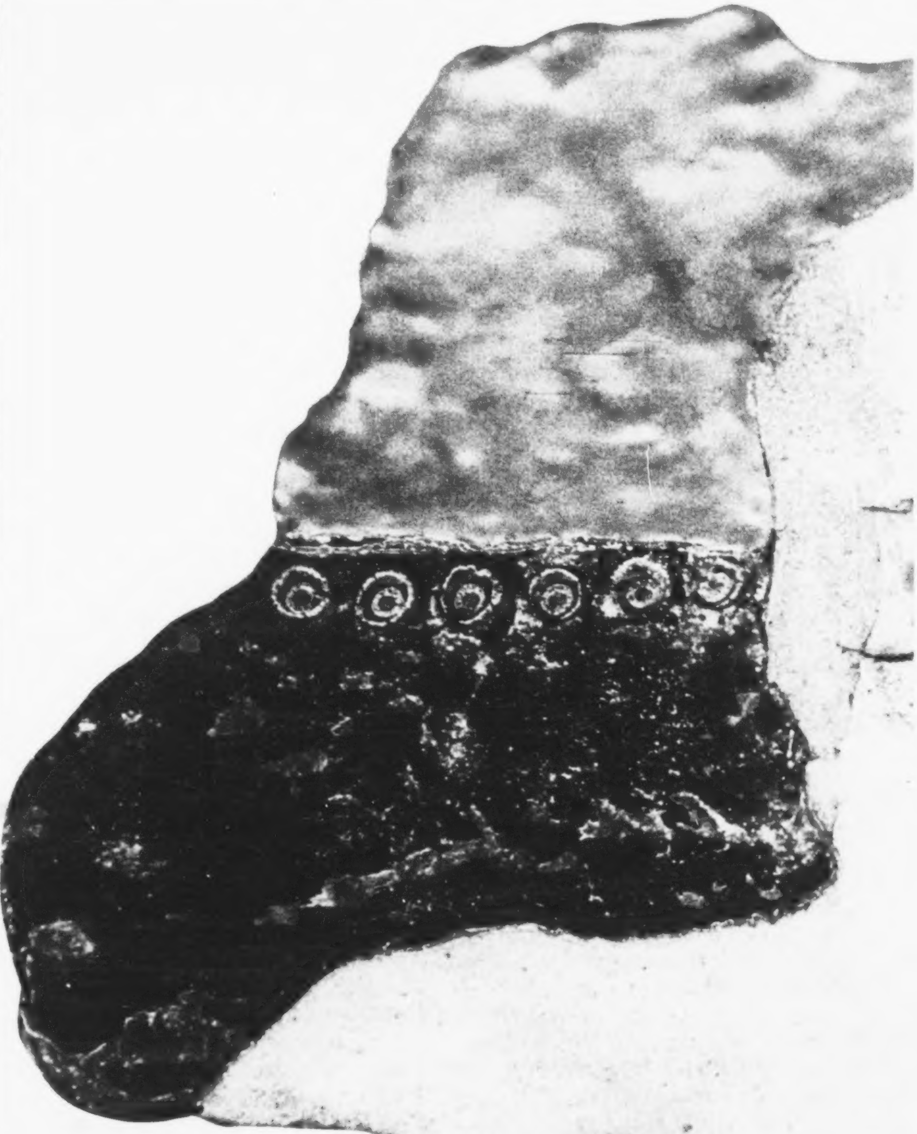
- Mandatory dismissal from school after the third month
- Ineligibility of both boy and girl to participate in school activities and/or commencement ceremonies, or to hold office.
- Limited availability of homebound services which constituted only recognition of the situation

A 1971 federal court decision reversed the right of the school or school district to deny attendance to a pregnant student unless dictated by medical advice. As a result, schools have recently been adopting more liberalized policies to accommodate the rising numbers (albeit not percent) of pregnant teenagers. The rate of return to school following delivery is 85%-95%, suggesting that the girls are interested in pursuing their studies. Indications are that there are twice as many graduates among those girls who are given the opportunity to continue their education as among those not encouraged to do so by the provision of special services.

Although the more restrictive policies prior to 1971 were ostensibly for the protection of the pregnant girls, they were more likely for the protection of the reputation of both the school and the community. Such separation amounted to segregation and should never have been tolerated. In an official statement on "Comprehensive Programs for School-Age Parents," Sidney P. Marland, Jr., former U.S. Commissioner of Education, said (Feb., 1972):

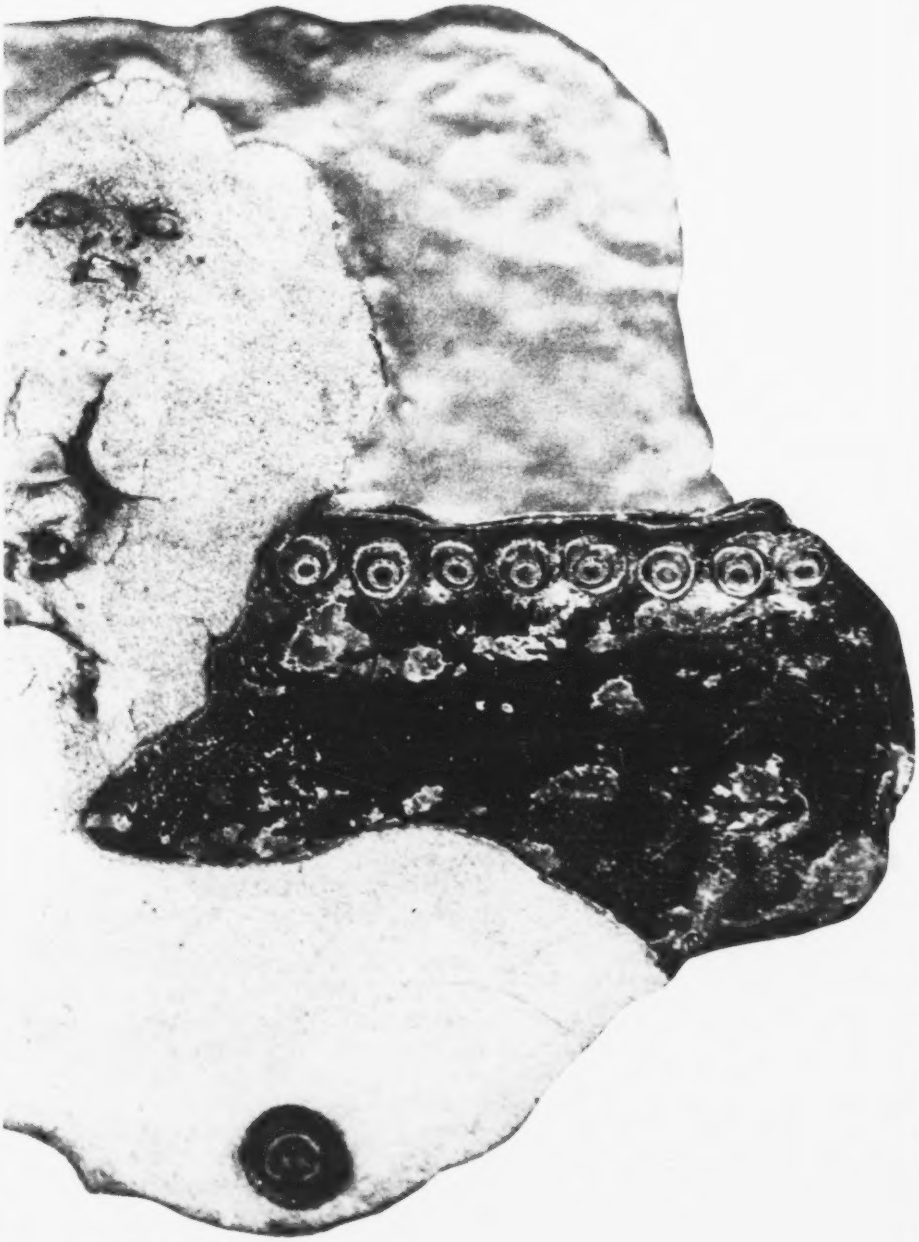
"Every girl in the United States has a right to and a need for the education that will help her prepare herself for a career, for family life, and for citizenship. To be married or pregnant is not sufficient cause to deprive her of an education and the opportunity to become a contributing member of society."

Obviously pregnant students have needs beyond those of other students. New emphases in programs for pregnant teenagers call not only for continuing education for all expectant students but for flexibility of hours and curriculum to meet individual needs, and comprehensive programs to meet the educational, health, and social needs of program participants. While some districts incorporate the program into existing school buildings, most still operate in school-run facilities outside the regular school program. Some objections raised to keeping a pregnant girl in a regular school setting, together with possible "solutions", are:



Ceramic sculpture by Deborah Slabeck

Objection	**Solution**
Girl cannot come and go freely (to clinic, lavatory, etc.)	**Flexibility can make quality of courses more important than quantity**
School cannot provide adequate health and social services	**School can team up with existing community agencies to provide complete, comprehensive services**
Community and/or school may be hostile to keeping girl in regular school	**Through information and involvement, many communities work toward improved programs along with school**
Pregnant girl will "contaminate" her peers when condition becomes apparent.	**Pregnancy is not catching!**



Goals of programs must be culturally appropriate to the group being served, and, in general, must focus on five areas:

1. Optimal health care, prenatal and postdelivery
2. Continuing education and/or training
3. "Parenting" education
4. Family planning, sexuality and contraception education
5. Personal development

Providing a girl with the opportunity to earn a high school diploma is not enough. A program worthy of the name must serve the whole girl by meeting her educational, vocational, health, social, and practical needs.

Starting the Program

In order to start such a program, those involved in initial planning must have knowledge of the community, the existing population to be served, potential funding sources, and agencies and individuals to be involved in providing the services. In analyzing the population to be served, several points must be taken into consideration: (1) the socioeconomic level of the client population and implications for outside health care (If the group is disadvantaged, program must provide access to public medical facilities); (2) ethnic origins and the need for consideration of cultural differences and preferences (There are different feelings concerning wish to keep the child or put it up for adoption, as well as differences in food preferences among various cultural groups); (3) possible need for transportation to and from facilities (school, medical, social services); (4) age of client group (lower age groups call for more medical and social services); and (5) IQ range (curriculum adjustment).

Setting Goals

Above all, the program must be based on well-established goals, not to be confused with objectives and strategies. Goals are long-range considerations, with objectives specifying the way in which the goal can be met, and strategies providing the means of implementation. For example, if the program goal is high school graduation, one objective would be the retention of the girl in school during and following her pregnancy, while a strategy would be the provision of continuing education in the regular school, supplemented by ancillary services necessary to maintain her attendance.

The successful program must take several factors into consideration: the appropriateness and feasibility of services, and the cost of delivery. A comprehensive program, in attempting to meet the needs of its client group, should incorporate several components into its delivery system: educational services, including academic, personal, and vocational; health services; and social services. While special services which focus exclusively on the pregnant school-age girl are necessary in some of the components, they are not always the best way of delivery for all components. Regular school services, modified to respond to the needs of the girls and the risks inherent in early childbearing and childrearing, may be quite adequate. The quality of any program is largely dependent on the general quality of services in the community – schools, medical, and social services.

A program may be well thought out and carefully planned, but if it is to be acceptable to the community at large, it is going to require the aid of some effective public relations personnel. It is often helpful to enlist the assistance of a public relations person from a local hospital, health department, university or from the community – one who is experienced in communicating with the media and who can publicize the program rationally. It is also useful to develop a handbook or brochure for dissemination through referral sources or teen centers.

Incorporating Medical/Health Services

Health education is generally part of the secondary curriculum. It is likely that pregnant students will need a program of health education which goes beyond the regular school program into areas of prenatal nutrition and exercise, care and feeding of infants, family living, marriage (for some), etc. Such material can be taught by the school nurse, assisted where feasible by outside health experts such as dieticians, obstetricians, pediatricians, and public health personnel.

A prenatal clinic can be held at the school once or twice a month, with community medical personnel in attendance. Girls are given school time off to attend these clinics. (If it has been determined that everyone involved is receiving regular medical care outside the program, then the prenatal school clinic is not necessary.)

Incorporating Social Services

Where available, school social workers and/or counselors can provide group counseling and casework services. A public health nurse or other professional personnel from the community may work with the school, preferably *in* the school, to provide such services as well as to act as referral sources to outside agencies should that be necessary. If the girls require psychological assistance or a temporary home because of difficulties with their families, referral sources should be available.

> **"Youth in our society are, by and large, unwanted. Our schools and universities have become storage tanks for a section of our population for whom we have neither an economic nor a social need. Until we can bring them into society in a more satisfying role than they presently have, we will have far less success with prevention of early parenthood than we desire."**
> (Frederick C. Green, M.D., Assoc. Dir. Office of Child Development. Speech presented at Florida State Conference on "Improving Services to School-Age Pregnant Girls." St. Petersburg, Fla., Dec. 1971)

Where a program attempts to reach out to expectant fathers – difficult at best – it is helpful to have the services of a male social worker or counselors who can assist these young men with job training and placement, educational opportunities, housing and family living (where necessary), etc.

While educational, health, and social services are the major components of any meaningful program, there are other services which a comprehensive program may try to incorporate, depending on the needs of its client population and its funding: (1) day care facilities and/or personnel for infants to enable new mothers to return to school; (2) breakfast and/or lunch program for pregnant girls if they are not receiving adequate meals at home; and (3) family intervention where the pregnancy has caused severe problems between the girl and her parents or where factors in the home may have contributed to the pregnancy.

Program Evaluation

Is the program working? Given a program of limited appeal and often doubtful acceptance, it is extremely important to be able to determine how well it is meeting its goals. To this end, the school and community must initially agree upon the same goals so that there are no subsequent misunderstandings which endanger support for the program. Goals must be clearly and reasonably established, lest followup prove disappointing. If, for example, the goal is to retain the girl until graduation but no attempt is made to ensure her postpartum return to school, then contact may easily be lost and the program goal unmet.

Following up on goals can lend direction as to which program components need strengthening. If, for instance, the girls are graduating but are unable to find jobs, the vocational aspect of the educational component may need to be revised. If, on the other hand, the girls have skills but cannot take jobs because they have no place to leave their babies, then the program needs to consider incorporating or expanding day-care services. High school graduation may not be a realistic goal for many. In this case, goals must be altered to focus on skill development for immediate use – in jobs or in family living (typing, shorthand, sewing, budgeting, cooking, etc.)

What kinds of information will be needed for effective evaluation? Recognizing the need to obtain information while respecting the privacy and sensitivity of the student, program personnel should gather only that information which: (1) helps provide better services; (2) assists in understanding the girls and their needs; and (3) enables better program planning for future client groups. One person should gather all information for all components of the program not only to keep the questions from being repetitious but also to prevent the girls from becoming hostile to the entire program.

With the new and increasing emphasis on providing education to all youngsters, including pregnant teenagers, more systems will be examining the advantages and disadvantages of programs which emanate from schools, church, "Y," community facilities, or unused school buildings. In the past two years, several states have established that pregnant students must be permitted to remain in their regular schools if they so desire. While there are some disadvantages to this "solution," they appear to be outweighted by the advantages.

Schools may find it easier to identify girls in need of help by working through off-campus counseling groups such as churches, rap groups, and crises centers, since they are often more tuned in to teen concerns (of which sex and pregnancy are only part) than the schools. Schools should feel comfortable about acting as referral units for these community groups by posting information about them where students will see it – in the nurse's and counseling offices, student lounges, lavatories, gyms, etc. If students are more comfortable presenting their problems to outside sources, they should be encouraged to do so. These community groups can be encouraged by the schools to advise the girls to enter the school program for pregnant students.

American youth is intensively engaged in sexual activity, yet one-half of our young women are ignorant about effective means of birth control. With more highly educated women choosing to have fewer children – and to have them later in life – and with an unchecked rise in the number of births among very young, undereducated girls, the quality of American society is bound to decline. If programs of sex education are not succeeding in stemming the tide of early childbearing, we must expend our efforts in assuring that, at the least, these young mothers become effective parents of healthy babies.

Disadvantages	**Advantages**
Not all peers and/or adults are accepting. Program flexibility may be difficult to arrange.	**Girls retain continuity of studies, peer contacts, adult relationships.**
Difficult for schools to identify pregnant girls and coordinate their needs.	**Little additional programming or staffing is needed.**
School must work with local agencies to provide comprehensive medical and social services to pregnant students.	**No additional expense is required.**
Space must usually be provided for prenatal clinic and, perhaps, infant day care facility.	**School nurse and counselors can serve as focal points for social service and health contacts in the community.**

In-School Program
Citrus High School
(Azusa, California)

Since 1967, Citrus High School, a secondary school in the Azusa Unified School District of greater Los Angeles, has housed the district program for expectant students. These students account for 10% of the school's enrollment. A booklet describes the program as one of "Tender Loving Care," with classes designed to meet the particular needs of each girl. The program enables her to keep up with her studies, learn what to expect when her baby arrives, and how to care for it and for herself. She also receives instruction in health, nutrition, homemaking, budgeting and other topics relevant to her needs and interests. Classrooms are designed like rooms in a home.

The girls remain in the program until two weeks prior to anticipated delivery when they go on maternity leave, returning when advised to do so by their doctors. While on leave, they retain responsibility for their studies. When they return to the program they may bring their babies with them, caring for them in the nursery that is part of their classroom area.

The program also includes expectant fathers, married and unmarried, who participate in many of the classes the girls take. The program works to demonstrate that both partners have to work hard to make marriage successful.

The young people in the program are encouraged to seek counseling from the professionals available at the school. Boys and girls often take on special instructional packages designed to help develop their insights into particular problems. These packages may focus on academic subjects or on areas of personal development or need. Each package is individually tailored to respond to the needs of the user, and is to be completed on the student's own time. High school graduation credits may be earned by the number of productive hours spent in the program, but only upon completion of all program work.

It is felt that the program at Citrus High School has achieved above and beyond the fondest hopes of the school staff.

Out-of-School Program
Waterloo Community Schools
(Waterloo, Iowa)

Waterloo, Iowa, is a city of 76,000 persons. Prior to 1970–71 school-age girls who become pregnant were required to leave regular school by their fifth month of pregnancy.

The special program, begun at that time, was housed in the County Health Center, and directed by a certified vocational homemaking teacher. Her salary and other operating expenses are paid by the Waterloo Community School District. A selected guidance counselor in each secondary school acts as liaison between the home school and the Center.

Most aspects of the program are conducted in the morning. Four mornings a week, half the girls receive instruction in vocational homemaking while the other half have alternating lessons in social studies and communications arts. The homemaking course includes units on budgeting, insurance planning, sewing and career planning. This emphasis on homemaking and vocational skills grew out of the past observation that young mothers usually ended up on public assistance, and by providing them with both homemaking and vocational skills the school could help them break out of that cycle of dependency. The vocational aspects of the program are geared to the local employment opportunities which makes what the girls learn more relevant to their lives.

One day a week is devoted to health, with many of the girls spending the time at a hospital in the city, attending special classes on prenatal care and nutrition, and becoming familiar with the facilities and the routine. Other community agencies are used for counseling and special assistance as needed.

City and county recreation programs are made available to the girls through the Water Recreation Center and through the Farm Bureau. Participation in these programs is voluntary, but affords the girls an opportunity for artistic and cultural pursuits not available during regular morning school hours. ■

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State Stances Vary on Sex Education

The status of sex education in the public schools is still a matter of state determination. Just as state marital and divorce laws vary, so do laws enforcing or delimiting the teaching of sex to school children. Jean Bartoo, principal of Spruce Elementary School in Olmstead, Ohio recently presented a speech on the variegated pattern of sex education legislation across the nation. Here are some examples:

1. The legislatures of Florida and Louisiana have prohibited family life and sex education instruction in state schools.
2. Michigan, Illinois and Idaho have legislation which permits and encourages the establishment of sex education programs in the public schools.
3. California provides for sex education teaching but with "limiting and exacting factors."
4. Tennessee has provided for penalties if sex education courses and materials are not carefully screened and approved by state and local boards of education.
5. Most state legislation provides for the exemption of individual students from participation in sex education classes.
6. Over 20 state departments of education have issued policy statements or guidelines for local boards of education on sex education or family life instruction in public schools.
7. Connecticut, Idaho, Maryland, New Jersey, and Oregon require the teaching of family life and/or sex education in some form in the school curriculum.
8. Nebraska and Virginia state boards of education guidelines prohibit the teaching of the reproductive system in co-educational classes.
9. Some states prohibit the teaching of sex education in separate courses and require it to be integrated into other areas of the curriculum.
10. Nebraska state department of education requires that only married teachers may serve as instructors in sex education courses.
11. The courts will, it appears, support the right of school officials to inaugurate and operate courses in sex education.

(from unpublished speech,
"Major Legal Aspects of
Sex Education"
by Jean Bartoo
(CG 007 660)

3. ME NOT TARZAN, YOU NOT JANE

TARZAN??
TARZAN—?

Breaking & making sex role rules

SEX and CIRCUMSTANCE

a role-playing game

The game is to wear your newly found clothes, garments which not only fit around your body but dress your thoughts as well. A woman in 1776. A man in 1944. A woman in 2000. A man in 1066. This is the kind of game which involves role-playing in situations beyond your contemporary bindings.

Start by cutting out the cards and obtaining a coin. Shuffle the cards and pick one to determine the year in which you will find yourself. A flip of the coin determines your gender—designate one side of the coin male, the other female. First, arrive at one of the years indicated on the cards and a male or female role. Then, given that sex role and era (say you are a woman in 400 B.C.), proceed through the given situations reacting to them as you think that person (or someone responding to that person) might do. Trying to hitchhike, for example, a woman in 400 B.C. could evoke some very interesting responses from the man passing by in a chariot.

This game of imagining can be used in groups or simply as an interesting solitary tour of other psychic bodies. Both may shed light on your own feelings; how they involve your sexual nature, how they surpass and bypass that nature, and how radically time can envelop and change those feelings.

What differences, then, do such variations in sex and era make in strategies you use as you move through the masquerade? Or in those that others use to deal with you? Choose any life style you may want to apply within these bounds. The various quotes surrounding each situation were chosen because they are timeless thoughts which revolve around the nature of the circumstances. Perhaps they will stimulate your thinking within each vignette.

One final thought: Djuna Barnes asked "Is not the gown the natural raiment of extremity? What nation, what ghost, what dream, has not worn it . . . ?" Perhaps the situations through which you will travel are extreme. From their high contrasts, however, some light may fall on the situations through which you pass hundreds of times a day, even if it is only a game . . .

SEX
and
CIRCUMSTANCE
a
role-playing
game

SEX
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CIRCUMSTANCE
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2000

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1944

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1910

1890

1776

1066

400
B.C.

1

Begin then with this
situation:

You steal (for a living). Presently your are in prison because of this fact. Already middle-aged and having spent much time surveying the walls of cages, you are sitting today in your cell (no. 920) thinking, " . . .

Convicts' garb is striped pink and white. Though it was at my heart's bidding that I chose (prison), I at least have the power of finding therein the many meanings I wish to find: *there is a close relationship between flowers and convicts.*

Jean Genet, *The Thief's Journal,* 1949

Once inside my cell (with walls), I feel safe: I don't have to watch the other convicts any more or the guards in the gun towers. If you live in a cell with nothing but bars on the front, you cannot afford to relax . . . "

Eldridge Cleaver, *Soul on Ice,* 1968.

It would be worth the observation of any prisoner . . . how time, necessity, and conversing with wretches that are there familiarizes the place to them, how at last they become reconciled to that which at first was the greatest dread upon their spirits . . . and are as impudently cheerful and merry in their misery as they were when out of it.

Daniel Defoe, *Moll Flanders,* 1722.

2

It was certainly a wonderful medley of people. Gorgeous peeresses chattered affably to violent Radicals, popular preachers brushed coattails with eminent skeptics, a perfect bevy of bishops kept following a stout prima donna from room to room, on the staircase stood several royal academicians, disguised as artists, and it was said that at one time the supper-room was absolutely crammed with geniuses.

Oscar Wilde, *The Picture of Dorian Gray,* 1891.

Your back aches because of the age of its component parts. At this party, you wander about and have thus far experienced little more than fits of coughing from thick smoke which fingers in the room. Intellectuals are talking in their manner. Someone walks up and says to you, " . . .

At this moment Pablo appeared. . . . We joined him when he beckoned and in the doorway he said to me in a low voice: "Brother Harry, I invite you to a little entertainment. For madmen only, and one price only – your mind. Are you ready?" Again I nodded.

Hermann Hesse, *Steppenwolf,* 1927.

V: What do they say?
E: They talk about their lives.
V: To have lived is not enough for them.
E: They have to talk about it . . .
V: They make a noise like feathers.
E: Like leaves.
V: Like ashes.
E: Like leaves.
(long silence.)

Samuel Beckett, *Waiting for Godot,* 1952.

3

Hopping a freight out of Los Angeles at high noon one day in late September 1955 I got on a gondola and lay down with my duffle bag under my head and my knees crossed and contemplated the clouds as we rolled north. . . .

Jack Kerouac, *Dharma Bums,* 1958.

To get to Chicago, you plan to hitchhike for a ride on whatever goes by. You are 22. On the road, a conveyance stops (ok, from your vast knowledge of moving objects from various eras, what is it?); the man in (or on) it looks at you standing by the road and yells: " . . .

Standing by the highway,
Suitcase by my side,
No place I want to go,
I just thought I'd take a ride.

To the sad ones, I'm unhappy
To the losers, I'm a fool.
To the students, I'm a teacher.
With the teachers, I'm in school.

Leon Russell, *Carney,* 1972.

Because I could not stop for Death –
He kindly stopped for me –
The Carriage held but just
Ourselves –
and Immortality.

We slowly drove – He knew no haste
And I had put away
My labor and my leisure too,
for His Civility . . .

Emily Dickinson

4

It was much pleasanter at home, thought Alice, when one wasn't always growing larger and smaller, and being ordered about by mice and rabbits.

Lewis Carroll, *Alice's Adventures in Wonderland,* 1865.

At this point in life, you are nine and skinny. Everyone in the house is busy and no one seems to care about what you have to say. So you sit on the porch and talk to your toe, the big one on the left (or is it right?) foot. You say ". . .

Words which he did not understand he said over and over to himself till he had learned them by heart: and through them he had glimpses of the real world about him. The hour when he too would take part in the life of that world seemed drawing near and in secret he began to make ready for the great part which he felt awaited him the nature of which he only dimly apprehended.

James Joyce, *A Portrait of the Artist as a Young Man,* 1916.

James James
Morrison Morrison
(Commonly known as Jim)
Told his
Other relations
Not to go blaming him.
James James
Said to his Mother,
"Mother," he said, said he:
"You must never go down to the end of the town
without consulting me."

A.A. Milne, *When We Were Very Young,* 1924.

5

I walked, my eyes focused into the endless succession of barber shops, beauty parlors, confectionaries, luncheonettes, fish houses, and hog maw joints, walking close to the windows, the snowflakes lacing swift between, simultaneously forming a curtain, a veil, and stripping it aside.

Ralph Ellison, *Invisible Man,* 1947.

Bond Street early in the morning in the season; it's flags flying; it's shops; no splash; no glitter; one roll of tweed in the shop where her father had bought his suits for fifty years; a few pearls; salmon on an iceblock.

Virginia Woolf, *Mrs. Dalloway,* 1925.

Today, having paced the streets and stores for what seemed hours, you finally found what you wanted. You buy 3 dozen. Later, a [illegible], looking incredulous, asks, "What ever did you buy those for?" With a smug look on your face, you answer, ". . .

I stood enchanted, straining my ears and breathing in the delightful atmosphere and the mixed fragrance of chocolate and smoked fish and earthy truffles. My mind was filled with memories of fairytale kingdoms, of underground treasure chambers where Sunday children might fill their pockets and boots with precious stones.

Thomas Mann, *Confessions of Felix Krull,* 1954.

6

As a remedy to life in society, I would suggest the big city. Nowadays, it is the only desert within our means.

Albert Camus, *Notebooks,* 1935–42.

[illegible] yourself in the [illegible], choose a place to live. Now close your eyes and inhale a breath of your new surroundings. Is it [illegible] or [illegible]? . . .

Lord, but this hallway was funky – all of those Harlem smells bumping together. Garbage rotting in the dumbwaiter mingled with the smell of frying fish . . . The air outside wasn't much better. It was a hot, stifling day, June 2, 1934.

Louise Meriwether, *Daddy Was a Number Runner,* 1970.

Men living under simple and natural conditions are bound to be almost alike in all countries. Sincerity of life takes but one form. It is true that a country life often extinguishes thought of a wider kind; but evil propensities are weakened and good qualities are developed by it.

Honore de Balzac, *The Country Doctor,* 1833.

Students Reflect on Sex Roles

by Wendy Suss
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For the past year I have been teaching an undergraduate course on sex roles. The class is designed as a study of the psychological, sociological, and anthropological factors which contribute to the development of a sex role orientation. The students are encouraged to look at the societal and personal ramifications of these factors. Each student keeps a journal throughout the term in which he or she writes about ideas we've discussed, observations, feelings, readings, etc.

A basic premise of the course is that a person's sex has a profound impact on his or her growth and identity. The extent to which biological or cultural factors affect sex role identification is frequently debated. Most researchers agree that these factors interact in varying degrees upon individuals.

We begin by viewing the way in which roles are formulated in relation to the term "sexist." This term was first defined and used by Vaneuken in 1968.[1] He saw a clear parallel between sexism and racism, each embodying false assumptions in a myth. Sex role socialization or "sexism" (sexist behavior) exceeds socialization into the functional roles of one's sex. It includes the socialization of people based on preconceived definitions of their sexes, or into areas that are considered to be masculine or feminine.

We can see this arbitrary or sexist phenomenon in schools, where boys are encouraged to pursue athletics or technical and mechanical subjects, while girls are encouraged to play with dolls and study home economics. It is evident in advertising, where women are relegated to cheerfully performing household chores while men roam the range with cigarettes dangling from their lips. It occurs in the home when boys are encouraged to think of the future in terms of a career and girls are steered into marriage-preparatory activities and taught to be alluring. The phenomenon is apparent if we view ourselves and recognize the difficulty men have in expressing emotions and the tendency of women to live their lives through men.

The journals which the class members kept reflect personal ideas and interpretations concerning these concepts. Their comments indicate that they gave the course and its content a great deal of thought. They raised questions and offered insights that should prove to be valuable to themselves and to others in becoming more aware of, and possibly interested in changing, their sex role orientation.

"Unfortunately, regardless of whether or not a person does possess individuality, he is still measured by others in terms of his approximation to the appropriate model for masculinity or femininity. Too often, a boy is called a sissy, or a man a homosexual if he has certain characteristics which fit the female stereotype." – Female

". . . this course has provided me with a constructive means of expressing my reflections and frustrations resulting from the sex role that I have been playing, or trying to avoid . . . examine many of my feelings and thoughts that I would normally overlook . . . My final product of the course is a better understanding that I've found of many of the feelings that I accepted without questioning . . . " – Male

"Speaking of sexism, I think of a recent advertisement I saw for a fraternity dance. On the bottom it said: "Guys, $1.50, girls, just smile as you come in." This sort of thing is amusing, I suppose, but I also find it a bit nauseating. But it is part of a prevailing attitude that I don't think will ever completely change." – Male

". . . and for that matter why is femininity in men versus masculinity in women so much less tolerated by society?" – Male

"I think that most men have by now at least come to the realization that abortion and birth control are their problems as well as the problems of females . . . I do not completely go along with the argument that all women are exploited whether they feel satisfied in their traditional role or not." – Male

"I desire a man for the strength and security he can give to me. By the same token, I hope that he also desires me for the same reasons, aside from my physical appearance and attraction." – Female

"I liked the discussions . . . finding out that men aren't totally unaware of a woman's feelings made me think and feel somewhat different towards men in a way." – Female

". . . Discussion evolved around whether masculine and feminine characteristics are culturally determined, biologically determined, or both. I think it is both, though cultural influences have a much greater effect . . ." – Female

"First of all is the glaring idea that men deserve higher wages. How about the woman that's self-supporting, sometimes with children?" – Female

"I personally feel like a woman when a man puts his arm around me and tells me I am a woman because I make him feel like a man." – Female

". . . it is said that a young female expects to be cuddled, that she was treated that way as a baby, protected." – Female

"There was an interesting idea pointed out that women exist only in terms of men. Their roles are seen only in relationship to men. I'd never thought of it in quite that way before . . . in other words, a female is only womanly when being what men expect her to be. If she goes against this she becomes the oddity, or so men would have us believe. Fortunately more women are not accepting this as law anymore, though they still are a minority." – Female

"You know we've talked a lot about the "Woman's role" and how girls pretend to act dumb or such, to "catch" a boy. Well, I've discovered that many times I have a tendency to do it. Now I catch myself and try to stop – but before I wasn't even aware that I was doing it." – Female

"Womens Lib is O.K. to a certain extent. But I don't think women should give up their role in the house completely." – Female

"The role-playing situation about the contraception problem hit me right between the eyes tonight . . . the same confrontation that my boyfriend and I are really having . . . To add to my problem are my very real guilt feelings. I can understand that they are caused by the ingraination from early years of the idea that the female role was to stay virginal until within the confines of legal marriage. It was very easy to see that this was an idea I was forced to accept as the result of all kinds of social pressures . . . But at the same time I've accepted the fact that I do have this conditioning . . . and at times it causes extreme guilt feelings." – Female

"We got into a rather good discussion on different sexist terms and whether they were insulting or degrading to women, such as "lesbian," in its use as compared to "homosexual." For myself, I'm not so much insulted by the fact that lesbian is definitely female oriented, as surprised to realize there is no male counterpart, leaving such neutral words as gay or homosexual." – Female

"I've changed a great deal from my initial socialization. I was trained to be dominant, expressive, athletic, and to repress my feelings!!!" – Male

Course Outline
Sex Roles

Purpose: A new consciousness is allowing us to see that our sex roles have been dictated traditionally by socialization. This class is designed to facilitate an expansion of awareness of sex role socialization. This socialization will be looked at in terms of psychological interpretations, causes, and effects; in addition to sociological, historical, and anthropological viewpoints. Once awareness (consciousness) about our own sex roles is raised, options and potentials for behavior increase.

Content: The class will consist of an overview of literature dealing with sex roles, a study of the psychological and societal forces surrounding us and a more personal approach to the subject.

Method: We will be reading, discussing, listening to speakers and tapes, watching movies, and working on individual and optional group projects. The projects will be open to the needs and special interests of each student (creativity, individuality and the possibility of incorporating the project into his/her life are all encouraged). If energy and interest are generated, the students might undertake a class project, such as a tape recording, a film, a play, etc.

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"During the discussion of women being relegated to the housewife role, I couldn't help but think of the parallel condition which exists for black people. How many women accept the housewife role only because it is the easiest way to live a fairly comfortable life in society?" – Male

"The idea of a husband using me as a means to keep his house clean and shirts ironed because society says I should do this is very depressing . . . It's sometimes hard to look objectively at things. I have grown up believing . . . women should stay home and raise their children." – Female

"I had realized that men and women act in one way or another, for example that men tend to be more agressive and business minded and that women tend to be passive and homemakers . . . But I hadn't realized that these were roles, cast upon them by society." – Male

"In the past I had always thought deviously of the Women's Liberation Movement. I had always thought the women were just doing it for something to keep them busy for lack of male companionship . . . But now I can see that they are trying to escape from bonds . . . unjust and confining." – Male

"Another thing this class has helped me with is that I realize I definitely want a job and to be independent for a few years after graduating. I want to prove to myself and others who think girls are just husband hunting that I'm a perfectly capable person, woman or not!" – Female

Sex Roles in Mountain Communes

by Charlotte Wolf and Debra Gunderson
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In the literature of the contemporary communal movement, members include in their reasons for joining communes: the desire for alternative life styles, the search for personal growth and self-actualization, and the need for building intimate, warm, personal relationships. The intentional communities which embody these goals signal a profound reaction to middleclass values and life styles.[1] Communes have been described by participants and observers as both radical and conservative in their development (Diamond, 1971; Hedgepeth and Stock, 1970; Kanter, 1970; Melville, 1972; Roberts, 1971; Slater, 1970). Experiments in a more open or anarchic community with varying amounts of increased individual autonomy have been linked with radicalism; whereas the themes of closeness to the land and a return to old tribal values appear to be revivals of older patterns of group living.

Against the background of communal ideology, we observed the sex role arrangements of three mountain communes in the vicinity of a university city. Our focus was primarily on the sexual-structure configuration of these communes, and secondarily on how the sex roles articulated related to the general value assumptions of the communes.[2] The method of research was participant observation, with weekends and short vacations spent in the communes for periods of three to six months.[3] We were interested in observing sex roles in the communes and the phenomenological impact of these arrangements. Thus, we talked to members about communal values, what they did in the communes, and what communal living meant, for the woman or for the man, in personal, everyday terms.

Utopia Sought: Communal Goals

The inhabitants of these communes frequently expressed a desire to create a community that permitted freedom for personal development, that gave a chance to be genuinely themselves within a secure context of sharing, harmony and love. The ideal of family warmth was important, and the kind of exchange that loved ones could make to one another was thought to provide the integrative fabric of communal life. All the commune members spent a great deal of time talking about how this could be accomplished and how it could be made a continuing experience. By returning to the "authentic" existence together, to the "basics," by weaving their own clothes, baking their own bread, raising their own food, they made what they considered a necessary step away from a "plastic" experience and toward core values. Although there was no single religious or theoretical thesis orienting the founding of the communes, the utopian vision of a small group living and sharing in harmony together, without rules or leaders, where there were no pressures to outdo or excell, and where inner development was considered infinitely more important that outward glory was paramount for both men and women in their decision to join. Commune members described their ideas about this as follows:

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Debra Gunderson Forsyth, now married and doing a great deal of traveling, was a student at Colorado Women's College, graduating in 1972

Mary: After I dropped out of school, I went to live with my boyfriend. We crashed with a lot of friends from time to time so this family-type living wasn't new to me. I really dig on it. I thought that I would be able to really be free, you know, do whatever I wanted, expand my awareness of

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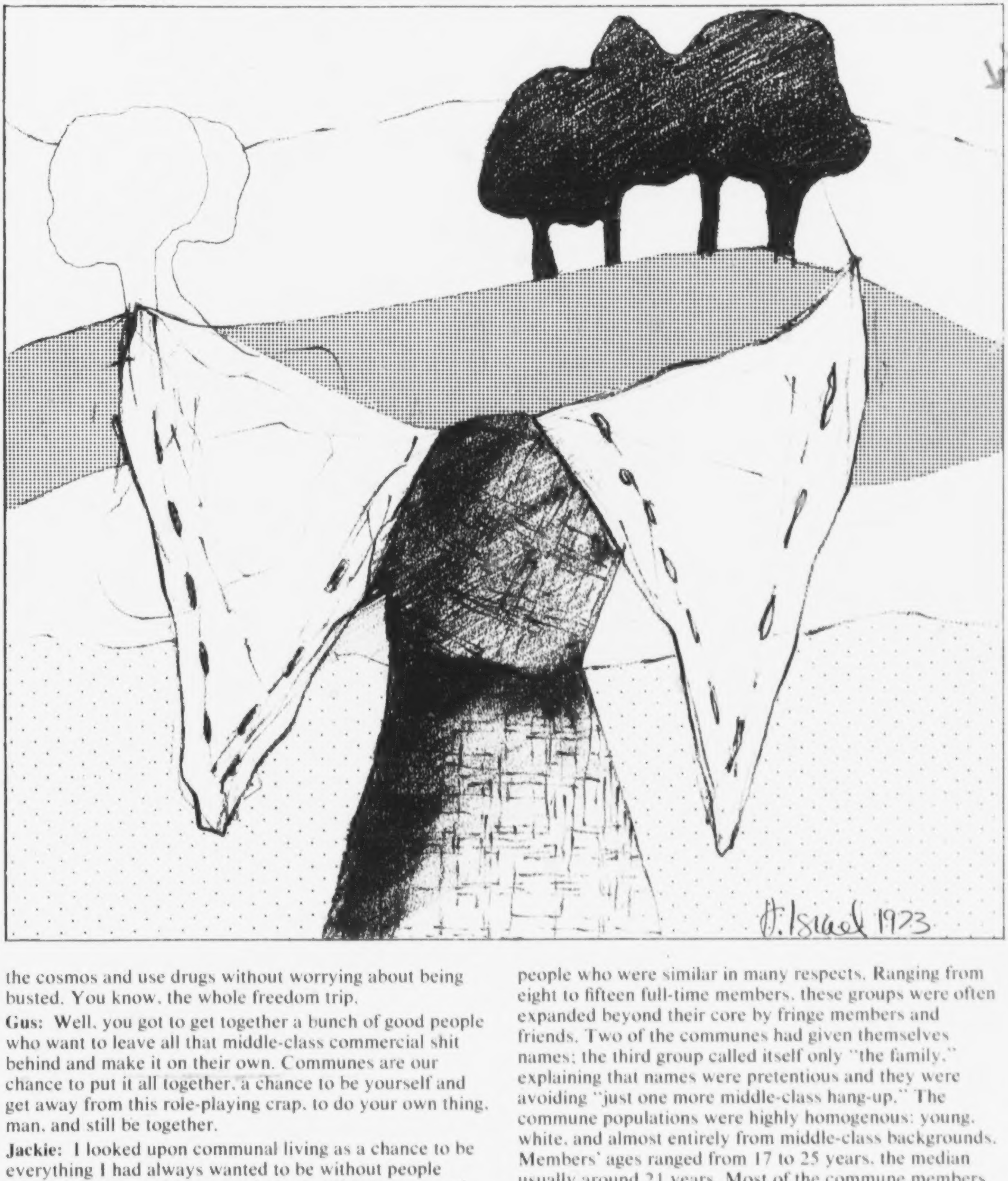
This is a revised version of a paper read at the Annual Meetings of the American Sociological Assn., New Orleans, Louisiana, 1972.

1. J. Milton Yinger's (1960) discussion of contraculture is valuable in providing a conceptual model for dealing with communal arrangements. More recently, Kenneth Keniston (1963), Theodore Roszak (1969), Philip Slater (1970), and Charles Reich (1970), among others, have contributed both interpretation and terminology in their commentaries on youth and communal culture.
2. Participant observation data regarding aspects of the commune other than sex role patterns have been included in this paper as background material.
3. The choice of groups was based on accessibility. Most mountain communes in the area are very difficult to enter, their members preferring to remain out of reach, invisible if possible, not only to the surrounding "straight" citizens, the narcotics officers, and the local sheriff, but also to the drifting drug freaks, "teenyboppers," runaways, and wandering hippies – or sociologists – looking for a place to crash.

Illustration by Howard Israel



the cosmos and use drugs without worrying about being busted. You know, the whole freedom trip.

Gus: Well, you got to get together a bunch of good people who want to leave all that middle-class commercial shit behind and make it on their own. Communes are our chance to put it all together, a chance to be yourself and get away from this role-playing crap, to do your own thing, man, and still be together.

Jackie: I looked upon communal living as a chance to be everything I had always wanted to be without people telling me, "Hey, girl, you can't do that!" It just seemed like the proper progression of things for me.

Demographic and Structural Characteristics

The three mountain communes were small, of fairly recent origin, close to a university city, and made up of people who were similar in many respects. Ranging from eight to fifteen full-time members, these groups were often expanded beyond their core by fringe members and friends. Two of the communes had given themselves names; the third group called itself only "the family," explaining that names were pretentious and they were avoiding "just one more middle-class hang-up." The commune populations were highly homogenous: young, white, and almost entirely from middle-class backgrounds. Members' ages ranged from 17 to 25 years, the median usually around 21 years. Most of the commune members had had some university training, several were students at the University, and one, a man, had completed his work toward a B.A. degree.

None of the communes was old. The oldest had been founded some two years before, but all of its original members had gone, and some had been replaced several times. One commune was eight months old and had seen only one couple replaced. The third commune was six months old, and all of its original members were still with it. However, more than half of the communards had previously experienced living in other communes or with cooperative living arrangements; still they did not expect to remain within their present commune for a long period of time. Talking of "splitting" was as frequent as talk of how to improve and stablize the commune. Nonetheless, many who talked about leaving, and particularly those who had previous commune experience, wanted to continue living in some commune somewhere, expressing a commitment, one might say, to serial communalism.

Although there were frequent visits by guests, fringe members, and weekend members, still, the boundaries between the commune and the outside were clearly defined. Stories of harassment by the sheriff, shopkeepers, people who owned neighboring cabins or other "straights" served to delineate these boundaries sharply and to bond the commune members more closely together. As a consequence, admission was relatively closed, and the recruitment process for new members was circuitous, primarily one of tapping friendship networks. In all three of the communes, agreement to admit a new person as a member had to be general.

Members viewed the community structure within the three mountain communes as anarchistic, that is, without formal organization, authority system, or rules. The stated rationale, and a very import aspect of communal philosophy, was that there was no need for a leader or leaders or for any elite cadre with special privileges or power, for a true and loving community was possible only among equals. What order existed, then, emanated from everyday routines and work patterns that had evolved out of the web of community relations. Although there was no planning or decision-making in regard to the distribution and rotation of communal work, members gravitated toward a traditional sex role division of labor in all three instances: women did "women's work" and men did "men's work."[4] Notable differences from the outside university city in the sex role orientation were that the sex roles practiced in these communes were, on the whole, more traditional, limiting, rigidly maintained, and segregative in regard to the sexual spheres of control, work, interests, and behavior. Chores were rarely rotated or traded across the boundary of sex: never in the work areas of cooking and cleaning, seldom in the area of child care. Since work was largely based on the sex of the person, options were not allowed in this matter. Men saw themselves in relation to women in stereotyped male roles, defining themselves in leadership positions. Although a woman's status in the commune was neither a reflection of nor dependent upon a commune man's status, nonetheless, women conceived of themselves in traditional ways and as subservient to men. The relationship of dominance and subordinance on the basis of sex was well established and accepted in all three communes.

Work, Property, and Sex Differentiation

The communes were not self-sufficient, and their economic bases were tenuous. Hardly an earthy Eden, mountain living without outside supplements promised, at best, rigorous bare-subsistence living patterns. Long, difficult winters, rugged terrain, thin soil, and a scarcity of water made large scale farming impossible; and even the cultivation of small kitchen gardens was difficult and undependable.

The communes were based in old cabins and mountain houses that rented for somewhat more than $100 per month. The cabins were poorly insulated, cold, with only wood stoves and fireplaces for cooking and heating, two out of three without indoor plumbing or running water—living conditions were rigorous and harsh. Yet these mountain homes held symbolic value for commune members, representing to them the romantic ruggedness, the staunch independence, the self-sufficiency of an earlier pioneer period. But self-sufficiency and independence were precisely what the mountain areas could not provide for these groups. Without extensive farming, without livestock (except for the numerous dogs and cats, which actually represented a drain on resources), without a productive craft industry, the main sources of support came from the outside. Some people held full-time or part-time jobs in the neighboring city or mountain towns; some money came from home and savings accounts; sometimes there were welfare checks and food stamps; a little money came from selling craft items; there were the infrequent windfalls of visitor handouts; and there were the items which could be gleaned from the main society, the "throw-aways" and the "rip-offs." Yet all of these together were often inadequate, always undependable, and perhaps, worst, felt to be a violation of or "copout" on the self-sufficient-commune ideal.

Most of the outside employment consisted of unskilled work in the construction industry; yard work and clearing work for men; and waitress work, babysitting, and housecleaning for women. One of the women received monthly checks from her parents, and a few other members received occasional checks from relatives. Two women with babies received welfare checks. In two of the communes, women maintained kitchen gardens that provided most of the vegetables for the table in the summer. All three groups gleaned small sums from the sale of handicraft items at "head shops" in town. "Ripping off" and "making the system work for you" also contributed in one way or another to the economic life of the communities. For example, over-ripe fruit and vegetables, discarded by supermarkets into backdoor garbage cans, were regularly "harvested" by male commune members while in the city. Sometimes, when wood was in sudden critical short supply, men would go to the neighboring cabins and help themselves to armsful of their neighbors' wood. Various other items found in the city or surrounding countryside were also brought in by the men, since ordinarily scavening was considered a male job. Some of the pieces of furnitures and clothing that were not made or found were bought cheaply at the Salvation Army or Goodwill stores.

Most of the money and items earned, received, or scavenged were turned over to the group and shared. Although most members treated property casually and non-possessively, there was a sex differentiation in regard to the use of some things. For example, the several cars and trucks at the communes were almost always driven by the men, who also did the maintenance work on them. Arguments about their use among the men arose when the borrower neglected to put in gas and oil before returning from town. Most of the private objects and clothing that one had come with remained personal property. When someone went to the Salvation Army store and bought a pile of clothes, these were parcelled out as to fit and fancy. Books, drugs, and liquor were shared to a great extent, and the cabins, furniture, pots and pans, and other household goods were considered common property.

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[4] Few of the personal accounts written by commune members in the last few years have either been written by a woman or have dealt directly with the position of women in the communes. One notable exception to this is a discussion by Kit Leder (1970).

Communal chores were not shared. Women performed most of the inside work of the communes. They spent a large part of their days preparing meals, canning preserves, baking bread, washing clothes, cleaning house, making craft items, and tending the kitchen garden during the growing season. In the two communes in which there were children, women shared the responsibility of child care and supervision, although occasionally a man might play with or read to a child. Men did not assist in the other work obligations of the women. Such work was defined by both men and women as "women's work." Outside work, such as repair work or cleaning up the grounds or chopping wood, was considered suitable for men; but there was comparatively little of this done and none that was a time-consuming daily chore. Nor did women breach this side of the division of labor.

Within the women's groups some informal rotation and specialization had developed. Those women who baked the best bread usually made the bread and taught other women how to do it. Those who enjoyed sewing or did a particular craft well were usually responsible for such work. However, all the women demonstrated involvement and interest regardless of their proclivities in learning how to do what was defined as the "basic crafts": baking, cooking, sewing, and making candles. The less interesting chores, washing dishes and cleaning, were done by all the women working together. These shared-work arrangements were strongly favored and discussed as one of the most compelling reasons for the women to remain in the communes:

Joan: I love communal life. The greatest thing is the companionship with other women – sharing chores with them, talking all day, helping each other. Everything goes faster with several pairs of hands I am never lonely here.

The Male Drone Role

Although a few men in the communes worked full- or part-time, and a few were students at the University, there were some men who neither worked nor studied. Nor did they help with the work of the commune. Lounging about the cabin area much of the day, napping or reading or sitting in a chair smoking marijuana, the role they filled might be called that of the male drone. The scarcity of work defined as "male" within the relatively unstructured

H. Israel 1973

Illustration by Howard Israel

social situation, yet with an emphasis on traditional male prerogatives, was perhaps conducive to this truncated version of the male role. It was possible that in this type of communal situation, where rigid sex role differentiation was maintained and communal labor was mostly restricted to females, the male drone role in the commune area was intrinsic as a functional adaptation, a change in role content but with retention of traditional form.

Aspects of Sex Role Ecology

Place and various objects used to define self and category were influenced by the sex roles. In all of the communes there were cabin areas which were considered female or male territory at certain times of the day; though never rigidly specified as such, there was an unspoken feeling of appropriateness. The kitchen was felt to be the province of women throughout most of the day. If a man wanted something to eat between meals, he would walk to the kitchen and if there were women about he would ask one of them to provide it for him. During the baking, cooking, and serving periods, men were shooed away from this center of female activity. There were male territories as well. One commune had a large porch with rocking chairs, and though female invasion was countenanced, the men claimed perceptible priority. At another commune the front steps became the place where men congregated. They brought out chairs to sit in, and leaning against the front of the cabin, smoked, played the guitar, and talked. At the third commune, and at all of the communes during cold or rainy weather, the dining room table and the chairs in the living area became the chief places for men to sit throughout the day. In the evening the living areas became more communal, except for the kitchen which retained a predominatly female cast. Visitors for even a short time became very quickly spatially sorted out, women with women and men with men.[5]

Although communally owned, the equipment the men or women used in their work became subtle identifiers of the sex groups. The shovels and hatchets and axes and car tools "belonged" to the men. The pots and pans and dishes and brooms and candle molds were designated as female. Here again, possession was defined by use, and became of the rigid sexual division of labor, this was basically by sex.

Time, Routine, and "Doing One's Thing": Their Meaning for Women and Men

Time and "doing one's thing" meant different things to the sexes. Men's attitudes toward time emphasized the importance of the present and of the immediate: "Now is it, man!" was a frequently spoken bit of communal folk wisdom. Immediate gratification was stressed, and the sense of floating along, a vague and dreamy hold on today and lack of concern about tomorrow, ran strongly throughout men's conversations. Women often expressed similar sentiments, but the attitudinal context was different Time and routine were the bars of their world. Each day followed each day and chore followed chore with little variation.

Men had a great deal of leisure, and they were able, if they wished, to read, to have quiet talks in the morning or afternoon, to strum all day on the guitar, to use drugs, to take naps, to meditate for long hours. Rigid patterning of time and activity occurred only when men worked at outside jobs or had classes at the University. For women it was different; the non-coercive use of time remained an ideal. They had work to do and not much time for "doing their thing" if it was other than communal chores. The commune depended upon them. Great importance was placed upon meals, and much of the women's day was dedicated to their preparation. Communards ate rice at all meals, along with fresh vegetables and homemade bread and preserves; they ate meat when there was sufficient money or food stamps to purchase it. Most of this food had to be prepared daily from the very beginning. Going back to nature and to the earth meant for the women that they had to prepare food from elementary states, work with primitive tools, and in one commune, cook over an open fire in the fireplace. This took many hours and much effort.

The women's day in the communes began with the restoking of the fires and the preparation of the morning meal. After breakfast, they washed dishes and commenced the cleaning and washing chores. They spent a large part of the rest of the day preparing bread, cooking preserves, starting dinner, making clothes or making craft items for sale, and, during the growing season, working in the kitchen garden. At the two communes where there were small children, caring for them was a continual responsibility. At the third commune where there were no children, pregnant and non-pregnant women alike joined in studying a natural childbirth manual and doing the exercises together.

Although most of the men seemed enthusiastic about communal living, women saw their involvement in communal life variously:

Flower: I'm getting pretty tired of this whole deal. It's too much like what I left. Do you realize that all I do now is wash clothes, make bread, plant vegetables, and, God, is that rice getting to me!

Mary: Maybe I'm just not cut out for the straight world because I would much rather live here and plant tomatoes for the rest of my life than make a thousand a month pushing a pencil or directing the secretarial pool. No, it really wasn't what I expected, but as I said, it's where I belong.

Robin: I could never leave. A real woman is what I feel like here. I get to do everything as a woman. I adore my child. I make clothes, figure out new foods to make. I'm getting pretty good at making candles. Maybe it isn't for everyone, but the peace is fantastic here.

Jackie: I told you that I am going back to school next year if I can get the money together. I guess that's how I feel about the future right there.

Gayle: I have no complaints. After all, I spent my entire life moving from one family to another, sharing everyone else's things, getting what I could, whenever I could. Just being able to enjoy staying in one place with people who care—that's what really counts.

The communes offered few diversions. Everyone read, some people read a good deal, particularly about communal life, the counter-culture, magic, mysticism, astrology. Little difference could be noted between the sexes in this regard. Everyone seemed interested in astrology, the *I Ching*, reincarnation, and in becoming sensitive to individual karmas, to good and bad vibrations and to the "flow" about people and events. References to astrological birth signs were often made as explanation for people's characters and behaviors. Religious interest was generalized and eclectic, involving a melange of ideas and beliefs from Eastern and Western philosophies, put together with the great desire for human group warmth and individual development and becoming "one with nature."

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[5] The sex role division had its effect, of course, upon us as female researchers. To some extent we felt restricted in our field work to women, entrapped by the very roles we were studying. Whereas our sex freely provided entrance to the women's busy days in the kitchens and talk over bread dough and preserve kettles, it made us feel less comfortable in the all-male group sitting on the porch. We found that the research role of a woman sociologist in a communal situation in which there are rigid sex role distinctions was primarily that of a woman.

The communes were characterized by sociability. Besides mealtimes, there were daily communal gatherings. The evenings were usually convivial periods, often climaxing with the group sitting in a circle, talking or meditating or playing games. Old fashioned kinds of group celebration were part of this: taffy-pulls, popcorn stringing parties, picnics, bonfires. In all of this, drug usage was an integral part of the communal experience. The communards saw drugs as a means of expanding consciousness, heightening awareness and feeling, or bringing a group more closely together, and as a potential source of trouble.[6] Although drugs were felt to play an important part in intensifying group experiences, at only one of the communes was drug usage usually limited to prescribed group times. At the other communes, drugs, usually marijuana, occasionally hashish and mescaline, were used whenever available. Hard drugs, heroine or cocaine, were not approved or used in any of the communes. There were apparent differences in drug usage between men and women. Women had less time to smoke a marijuana cigarette during the day; and as a consequence most of their drug usage was confined to the family times in the evenings. Men, particularly those who were not working or going to the University, used more drugs. Several men started smoking marijuana or whatever in the morning and continued throughout the day.

Sexual and Family Relationships

The norms of sexual relationships varied in the three communes from a pristine emphasis on one-couple relationships and single person celibacy in one commune to a much wider latitude of sexual permissiveness in the other two communes. At the former commune, sleeping arrangements reflected the traditional pairing, and the privacy of sleeping areas was scrupulously maintained. At the latter two communes, sexual relations took place between all members, depending upon individual willingness to comply. Although most of the men and women had come to these two communes as couples, exclusiveness was discouraged and not practiced. The variety and extent of these relationships were highly celebrated by the men as necessary to a healthy, fulfilling human existence. They extrolled the sexual freedom and pleasure possible in communal life. Women, on the other hand, rarely talked in this vein. The sexual dominance-subordinance pattern obtained here as elsewhere, and the men primarily chose and initiated these contacts. More often than not, the women in these two communes continued to think in terms of basic couple relationships ("old man and old lady" relationships), usually with the man with whom they had joined the commune, and to think of the other occasions of sexual intercourse as being essentially without meaning.

Mickey: Jack likes it here, but I wish he would be a little more serious about me. After all, I'm going to have his kid pretty soon and he really should be doing something instead of getting ripped and balling all the other girls.

Annie: If my boyfriend were to say, "Let's split today," I would. I love him, and I suppose that's all that is keeping me here. No, I wouldn't come back. It is too much like the rest of the world, full of crap.

Communards, mostly the women, frowned upon contraceptive techniques and particularly the "pill" as being "unnatural." Women spoke of wanting to have "natural" sexual intercourse and of disliking to "tamper" with their bodies; yet pregnancy was not sought and was not desired. The women who were pregnant did not seem pleased with their condition; rather, since they thought of their stay at the commune as temporary, the future with a small child loomed frightening and unpredictable.

Janet: We've been here almost one year. I got knocked up last summer so we got married last month. I don't really love the guy, but it's security, I guess.

The men of the communes also spoke strongly against contraceptive methods, but with greater consistency, they approved and were pleased by the resultant pregnancies. They felt babies were good for the commune, although many of them did not express a sense of responsibility for these new additions.

The word "family" was used frequently to describe the communal group and held rich meaning for all members. Often invoked to affirm the close bonds of member with member, it called up the intimacy and warmth of kinship belonging: "We are a family." Living closely with one another, knowing one another well, a great deal of interpersonal concern and sweetness developed. In the communes there were always people one knew and liked to talk to and do things with. Yet this was not an unmixed blessing, for while one was never lonely, it was seldom possible to have privacy, to be alone. This did not seem to be a major concern of the members, but occasionally both men and women did leave the cabin and go into the woods or to the city to be alone.

While the balance between privacy and communalism was sometimes delicate and difficult, far greater was the worry about lack of group cohesion. In all three groups the same kind of paralyzing ambivalence seemed to prevail: individually the members did not feel premanently committed to the commune, yet they wanted everyone else to stay together and the commune to flourish. Perhaps some of the group solidarity diffiiculties emerged from their inability to resolve communal problems and conflicts. There were no generally accepted rules or enforcement procedures, and there were no acceptable group means or outlets by which to express anger or frustration about some aspect of communal living and to deal with it. Problems and feelings engendered by group living were repressed or set aside for a time or hovered with potentially destructive consequences over everyone's head. As agreement took unanimity, the group decision process often reached an impasse instead of solution. Two

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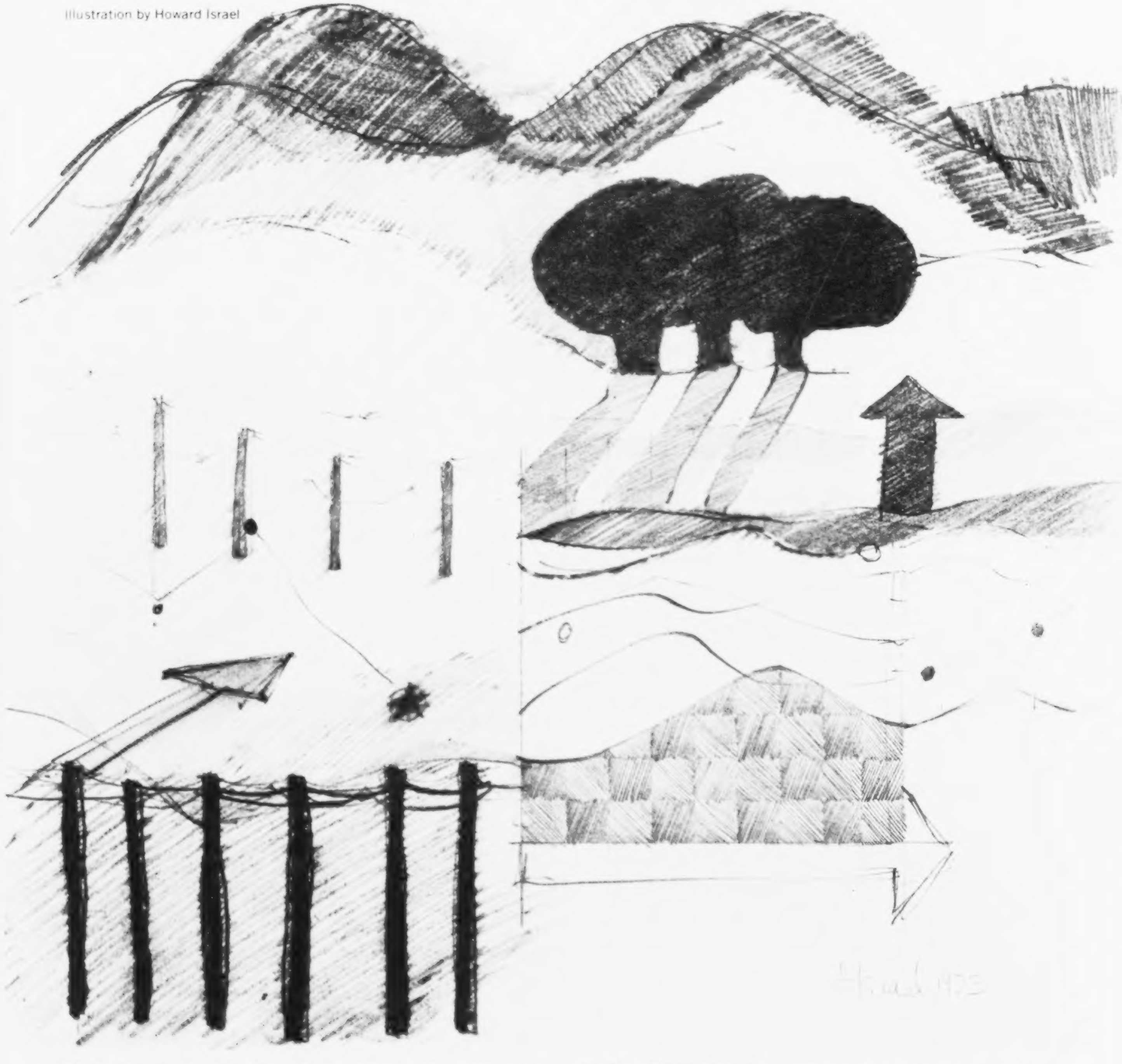
[6] We were told before going to the communes that being in the vicinity where marijuana was being smoked could result in a "contact high": that is, in similar but modified effects as received by smoking marijuana. Our experiences in confirming this once again demonstrated the hazards of the profession.

Illustration by Howard Israel



of the communes saw themselves communally wrapped in the quest for a new society, and thus conflict tended to take on heroic dimensions, an omen of communal failure or flaw, and was consequently hidden to some extent. Sometimes long, involved conversations ensued about individual karmas and how difficult it was for communards to divorce themselves from old cultural habits or to flee from destiny. At one of the communes there were long talks about mystical communal bonds and how problems were to be interpreted within this framework. Changes that might have been helpful or propitious in communal relations and structure were either not discussed or not enacted. The third commune placed less emphasis on being part of the radical communal experiment and on the profound importance of communal cohesiveness; and differences were settled in a more matter-of-fact way.

The inability to discuss or effectively handle some of the communal problems also made individual relationships more fragile. For example, feelings regarding sex roles were not discussed, and though relationships between women and men seemed to be open and talk about "my old lady" or "my old man" often held a joyous warmth, resentment sometimes surfaced.

Liz: I seriously doubt that I will stay much longer; I still haven't found the magic in life. I probably will just move from one place to another until I find something that works. No, I wouldn't have joined a commune if I had known what I was expected to be and do. I'm tired of being the plaything for a group of guys so up on theirselves that they have no room to love anyone else.

Occasional fits of pique and frustration would bubble out in the middle of a serene day or evening. One woman. having spent an entire afternoon cooking. had her work criticized by a commune man. She said nothing. walked to the kitchen. threw up her hands and exclaimed. "What am I doing here!"

Deviance and Social Control

To some extent the communes were made up of the alienated. the troubled. and those who had had difficulties in coping with the outside society. Some had a history of problems in getting along with their families. of dropping out of school. of running away.

Bob: I dropped out of school when I was seventeen. I just couldn't live with the school thing anymore. and I was getting really bad grades. My parents weren't happy with me. we argued all the time. and so one day I decided to leave for good.

Angel: My real name is Agnes. I hate it. My parents were divorced when I was fourteen and I went to New York to live with my dad. That didn't go too well. if you know what I mean. so I split and came out to Colorado. I don't know why I came here. I was just hitch-hiking and this guy says. "I'm going to Boulder in Colorado. It's a really far out place." So I said okay. and here we are.

Several had been arrested for drug usage at one time or another. Among many there was a feeling that. at last. they had arrived at a refuge where good people could live. understand. trust one another. and be made whole together. In all the communes this tolerance extended to others who also differed from the "straight" norms.

Yet. while modest old-style deviance was tolerated – even welcomed – other kinds of diversity were sacrificed. for these communards were. in many ways. captives of their own similarities.[7] One could differ from the expectations of "straights" or people of middle class society. but still one had to conform to the new norms of people who were very much alike. Although "doing your own thing" and the ideal of individual autonomy were basic to the communal ethic. the homogeneity of the members. the rigid sex role system. the narrowness of the communal life and its separation from what was seen as a different. even hostile. outside world served to channel behavior and attitudes.

Little of the behavior manifested within the communes was considered unacceptable. That which was considered unacceptable had to be defined in the communal framework as infringement on the rights of others or as disruptive to communal life. Although there were no explicit rules. there were preferences. For example. at one commune a man continued to be extremely obscene in his language. even after others had shown displeasure. and he was eventually asked to stop by several men of the commune. At another time a man was considered inconsiderate in several of his sexual relations and was shunned for several days by the women of the commune. At one commune a young male member stayed in bed most of the time. infrequently getting up for a meal. He was considered a poor family member. After the group agonized and dropped veiled suggestions and then broad hints. which the man ignored. with painful difficulty they asked him to leave.

The same means of social control operative in other small groups. of course. were effective here: talk. gossip. disapproval. shunning. expulsion. The ongoing means of tamping down diversity and of assuring adequate performance of the sex roles were similar. Of the most basic importance in determing appropriate behavior were the expectations of the sex roles. involving the previously conceived ideas of what women and men do and are. the continued acting out of these roles. reinforcing expectations. and the consequent scarcity of alternative and competing sex roles in the communes. In support of these was the communal set of positive and negative sanctions. In particular. the sex roles of women seemed more problematic. and male communards frequently commented on how "womanly" it was for women to cook and wash clothes and sweep a floor. and how much "real women" enjoyed and had a talent for this work. It was not "natural" or "manly" for a man. but "charming" and "sexy" to see a woman kneading bread. In effect. of course. this point of view was based on the assumption that personal development for a woman as lauded by the communards meant a return to traditional sex roles and pre-industrial labor.[8] For women who conformed to these requirements there was love and praise. And never at any time was female sex role behavior rewarded as much as at meal times. which were not only culinary productions but sex role rites. Large platters of food were ceremoniously brought in and served by the women to the seated. waiting men. The men spent several minutes making effusive congratulations: they savored and exclaimed upon each dish and punctuated the meal with continual compliments.

Conversely. women who boldly or tentatively attempted to reshape the sex role to individual desires and dimensions were met with ridicule. laughter. and harsh criticism by the men and some of the women. If such behavior continued. remarks that the woman was sexually frustrated. insecure. inadequate. or not a true woman at all sufficed. Men were similarly locked into the sex role system. but there was little discussion of what communal men should do as a group or category. Rather. interest lay in the pursuits or thoughts of the individual man.[9]

Utopia Lost: The Communal Experience

In summary. we found that the members of the three mountain communes studied shared the utopian dream of getting back to the land. of living simply and closely together. of providing a quiet. richly human place for personal growth and development. Most of the young people had joined these communes in the hope of fulfilling personal possibilities and of coming to a new understanding of themselves. However. the chimera of

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[7] Philip Slater (1970: 142) pointed this out with telling grace when he stated that "it is ironic that young people who try to form communes almost always create the same. narrow. age-graded. class homogeneous society in which they were formed."

[8] Alvin Toffler (1970: 468) mentions that most of today's communes "reveal a powerful preference for the past. These may be of value to the individuals within them. but the society as a whole would be better served by utopian experiments based on super-industrial rather than pre-industrial forms."

[9] During the time we were at the communes we did not see a man attempt to defect from his role. with the exception of the accepted male drone role. or to step across sex role boundaries. We would speculate. however. that this would have precipitated at least equally severe recriminations.

Illustration by Howard Israel

freedom and self-fulfillment that beckoned these people to the communal situation materialized for women as coercion into narrower social molds and, in many ways, as communal exploitation. Getting back to the old ways demanded a great deal of personal sacrifice and dedication. These communities were sustained in this effort by the commune women. Men had time and freedom to spend in a search for self; women became caught in the endless routine of commune chores. If men managed to enjoy communal warmth and individual freedom, it appeared so, to a large extent, because women provided the communal work and routine that made it possible.

One could speculate on whether communal groups, without new social forms and intentional structuring of equitable distributions of work, control, and rewards, might not usually become, as did these mountain communes, strongholds of conservative sex role values. More extensive cross-cultural studies of communal sex roles would be valuable here. For example, one survey of cross-cultural studies of primitive societies (Barry, Bacon et al, 1957), suggested that the groups characterized by large, communal units have tended to emphasize sex role differences; whereas groups of small, isolated, nuclear families have given less emphasis to sex role differentiation, since the male and female adults necessarily had to learn each others' roles. Role differences were blurred, permitting a far greater range of activities for both women and men.

Seen in this light, one could hypothesize that the mountain communes reflect what the return to a simpler community portends for the realization of utopian values for both sexes: that the coercion of the narrow structures of the past inevitably conspires to rob the communal system of its promise for the future.

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Counseling Young Women

Some New Techniques

by Sue Klarreich
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As a career counselor on the campus of a major midwestern university, I am acutely conscious of the confusions and concerns of many of today's young people. Their vocational questions may focus on educational and career planning, but for many there is an underlying questioning of values and choice of life-style. These concerns are expressed by young men as well as young women, but certainly the problems are compounded for the young woman of today. In the past, young women were comfortably content to prepare for the typical women's occupations and the education and guidance which they received supported rather than challenged such a pattern. Today, quite the reverse is true. We are in the throes of dramatic changes—changes in the socio-cultural milieu as well as upheavals in the labor market. Young women are now being encouraged, sometimes actively recruited, to enter hallowed occupational halls formerly reserved for men. At the same time, they are experiencing a new sexual freedom, experimenting with diverse living arrangements, being told that they should have fewer children, and that a "woman's place" can be in the world as well as in the home. For many young women, brought up in traditional homes and nurtured by the traditional expectations of their parents, these changes bring conflicts and ambivalent feelings which are often difficult to acknowledge and even harder to deal with.

The cry for more and better counseling to assist young women in coping with these changes is not new to any of us who work in this field. Currently the voices of the women's liberationists are bringing the message to the popular front and scarcely a day goes by that we aren't told of the need to develop women's potential, the need to awaken women to their broadening occupational opportunities, the need to stimulate women to seek careers commensurate with their abilities, or the need to do a host of other things in order that women will realize they are people and individuals. As a counselor, I have grown a bit weary of all the talk. What I need as a practitioner are techniques designed specifically to assist these young women—women who are definitely career-oriented and who are going to school as a planful step toward building their future, but are not sure just where that step will take them.

In attempting to assist such women, I have been experimenting with a sequential series of techniques aimed at broadening awareness of vocational opportunities, encouraging self-understanding, and sharpening decision-making. These techniques include the Female Strong Vocational Interest Blank (Form TW 398), as well as the Male Strong Vocational Interest Blank (Form T 399); the use of specially designed pictures; and structured group sessions. I have just completed a pilot study of this series with a small group of college sophomores. Results of this study are very promising and I am currently expanding its use.

I will not detail my results of the administration of the Male SVIB as a complement to its female counterpart, since this complementary use has been noted in the literature by Laime and Zytowski[1] and Stanfiel[2] [Also see articles on SVIB in *Impact* Vol. 2, No. 1]. My results confirm their conclusions that the Male SVIB is a productive instrument for young, professionally-oriented college women. Based on my results to date, I feel the Male SVIB should be offered, with benefit to college women who express an interest in taking it.

The other two techniques – use of the specially designed pictures, and the structured group sessions – are techniques I devised. Although they have been tested on only a limited group to date, my initial positive impression leads me to feel that they may be of interest to other counselors who work with young women. If concerned counselors agree that counseling young women must keep pace with current social, cultural, and labor market changes, then it behooves us to develop and use techniques which address such changes. Certainly there are many different types of techniques that could be devised. What I describe below are two that I feel have promise. I welcome reactions, comments, and suggestions!

Focus On The Future: A visual counseling technique designed for young women

Description of Materials:

1) Four black and white sketches (8 ½" x 11") mounted on heavy white cardboard (11" x 14")
2) One blank white paper (8 ½" x 11") mounted on heavy white cardboard (11" x 14")
3) One casette tape-recorder. The four sketches were drawn to specifications by a young female artist. Following is the description of each picture and the accompanying instructions (printed on its reverse side).

Picture #1 – Young woman with brush in hand standing at easel
Instructions – This is a picture of a woman who is about 25 years old, painting at an easel. Tell me about the people she feels are important in her life and how they affect her.

Picture #2 – Young woman seated in an airport
Instructions – This is a scene in an airplane terminal. There is a woman about thirty years old seated in the picture. Tell me where she is going. Why? How does she feel about this trip? What have been the important events in her life within the past few years?

Picture #3 – The scene is a kitchen; there is a woman at the stove and a man at the sink
Instructions – This is a picture of a man and a woman in their early 30's. Describe their relationship. What is each one doing? Is this a usual or unusual activity for them? Describe a typical day in the life of the woman. Is she content or discontent with her life? Are there things she would like to change in her life?

Picture #4 – Family scene with woman seated on a couch and young boy next to her; girl sitting on the floor playing a game; man in a chair
Instructions – This is a picture of a man and a woman in their late 30's with their children. Describe the woman's feelings toward each of the people in the picture. Is she satisfied or dissatisfied with her life? What things would she change, if she could?

Picture #5 – Blank white paper
Instructions – Now put yourself in this picture 15 years from now. Describe your surroundings and the people and things that are important to you. Describe a typical day in your life. Is it one that satisfies you? If not, why doesn't it? What are the things that you like the most about this life? What are the things that you like the least? Would you like to change certain things? What are your important activities, accomplishments, and pleasures?

Inquiries regarding the illustrated material should be directed to Sue Klarreich (Mrs. Harold), 1552 Oakwood Drive, Cleveland Heights, Ohio 44121. The complete set of illustrations can be obtained upon request.

Administration:

Administration of **Focus on the Future** presupposes at least one previous counseling interview. The counselor and counselee should have a basic rapport and the counselee should understand that the technique is one part of the total counseling process. The following verbal instructions are suggested? "Today we're going to do something a bit different. I think you'll find it interesting. I'm going to show you some pictures and ask you some things about them. The tape will be recording what you say so that we can play it back and discuss your responses." The pictures are presented in their numbered sequence, from #1 to #5.

Time:

Average length of time to run thru the series of five pictures is 30 minutes. Play-back of the tape and follow-up discussion can be conducted at the same session or at a later date.

Counseling Rationale:

Many young women think of the future in a general, stylized way without focusing on the specifics of a job, marriage, and family and what these may mean to them personally – five, ten, or fifteen years from now. This technique is a device for exploring feeling and reaction tones to such situations. The pictures, with their accompanying questions and instructions, offer a framework for reacting and relating to certain settings, experiences, and relationships which project the future. Tape-recording the responses provides concrete data for follow-up discussion with the counselor. In playing back the tape (all responses or selected sections), the counselee can examine her reactions, discuss them with the counselor, and, hopefully, gain insight about herself in relation to her future.

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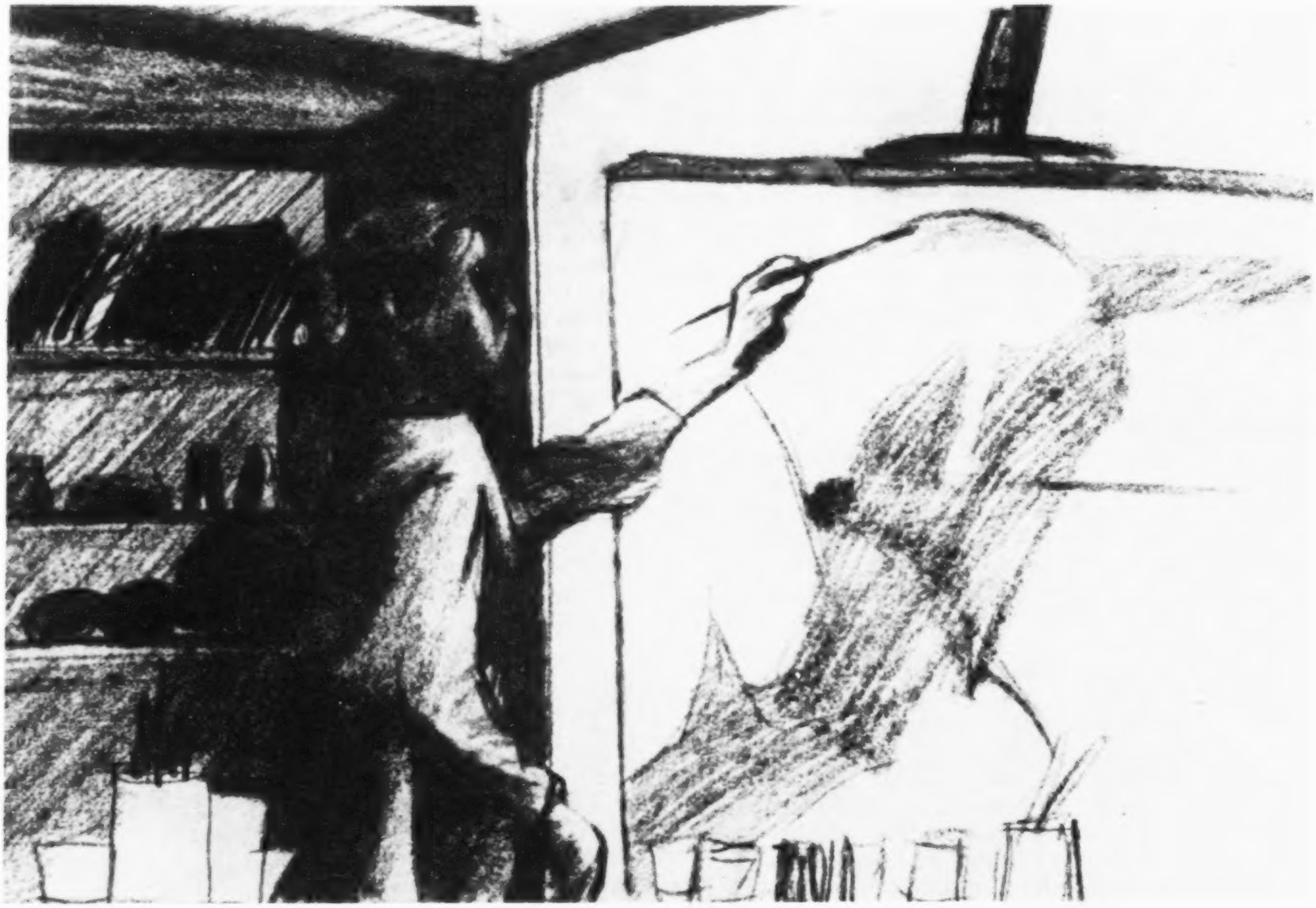

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Structured Group Sessions:

Five strategies designed for counseling small groups of young women

Size of Group:

Three to six participants per group is suggested.

Materials:

1) Paper and pencil is supplied to each participant.
2) Copies of "Joan and Jim" situation are supplied for strategy #4.

Description of Strategies:

Strategy #1 – Participants introduce themselves according to the following

directions: Provide as many different answers as you can to the statement: "Who I am." You may wish to describe yourself in terms of your abilities and skills, responsibilities you have, and roles you hold. Try to list those things that stand out as being really important to you. These can be both strengths and weaknesses.

Strategy #2 – Write a description of someone that you feel has a "successful" life. This person may be famous and known to everyone or the individual may be a friend, relative, teacher, or someone else you know personally. State your reasons for feeling that this individual has been successful.

Stragegy #3 – Write a description of what you consider "success" for yourself.

Strategy #4 – Each participant is supplied a copy of the following situation and is asked to answer the accompanying questions:
Joan has graduated from college with honors in political science and has held a good job while her husband, Jim, completed his studies in hospital administration. Now he has his degree and a fine offer in a first-rate hospital. Both wish to have children, but Joan would like to enter law school and eventually pursue a career in consumer law. What decision should Joan and Jim make?

1) Start a family now and have Joan get her training later
2) Start a family now and have Joan give up her law plans
3) Postpone starting a family and have Joan take her degree in law
4) Carry out both wishes simultaneously

How would you resolve this situation? Why? How do you think most young women would resolve it? Why? How do you think most young men would resolve it? Why?

Strategy #5 – Write a description of a personal decision situation that you are now facing, one that you feel involves an important choice for you at the present time. List several possible alternatives. Choose one. Give your reasons for making that choice. Suggest possible steps for implementing that choice.

Administration:

The five strategies can be conducted during a single session or strategies #1, #2, and #3 can be conducted as one session and strategies #4 and #5 as another session. Responses to strategies #1, #2, #3, and #4 are written out and then shared verbally with the group. Discussion on each strategy is completed before the next strategy is introduced. Response to strategy #5 is written out but need not be shared with the group. Follow-up strategy #5 is conducted in a latter individual session with the counselor.

Counseling Rationale:

Strategy #1 provides a framework for discussion on the way women define themselves. Do they use descriptive adjectives (gay, serious, conscientious) or nouns relating to others (daughter, fiancee), or a combination of these? How do they relate their perceptions of themselves to the way women in general see themselves today? Do women define themselves through others—or by what they are and what they do as individuals?

Strategies #2 and #3 offer a basis for discussion of the dimensions of "success"—achievement, external rewards, inner satisfaction. What does "success" mean in relation to one's self? In relation to others? Are there differences between a feminine concept of "success" and a masculine concept of "success"? If there are, how do women accommodate for these differences? What are the implications of Horner's[3] "motive to avoid success" for them as individuals and for women-in-general, today and in the future?

Strategy #4—An exchange of views by group members on various resolutions of the decision situation can bring out a range of *different* but *appropriate* resolutions—*different* because of the personal, subjective reaction each individual brings to the objective information and circumstance in the story, but *appropriate* because the resolution is in keeping with her own individual values and needs. Group members become aware that there is no one "right" answer, only answers that are right for the individual.

Strategy #5 personalizes the decision process. Each individual in the group thus has the opportunity to apply information and insight from the group discussions (and previous counseling) to her own life. The written description of her decision situation, the specific listing of alternatives, making a choice, and suggesting steps for implementation provides a substantive base for follow-up discussion with the counselor.

Preliminary Evaluation Data: Pilot Study

Subjects Reactions:

Subjects in the pilot study were asked to evaluate the techniques on a written form. They were requested not to sign their names. Following are some comments quoted from these evaluations:

A. Focus on the Future

"I think this is a very good idea—It's not so much a matter of learning anything new, but seeing it in a different light—I saw it as a third person would see it. It brings up conflicts really. It makes things more concrete. The four preceding pictures made a lot of impact. As a technique for counseling I think it's good. It gets the person into it."

"I think for most people it would be worthwhile. Although I found it difficult to get into it, it did make me think about my values and goals to the extent which I should, although I haven't."

"It very definitely put me on the spot and at times I felt I wasn't expressing my feelings as I wished to. But as I listened to what I said, this was not the case. My goals were stated as clearly as I hope they will be carried out."

"I feel it was a very good technique in that it actually made you say what you wanted to do with your life. The showing of the blank pictures makes you realize what you, yourself, want."

"This was an excellent opportunity for one to finally visualize what they want to do. How vivid it is shows how interested they are in seeing the scene come to be. It gives an impetus to make it happen."

B. Structured Group Sessions

"Being with a group you could realize the similarities and differences more readily and that helped put things in better perspective for yourself."

"The session gave me a chance to hear how others reacted to the same situations I was faced with and helped me to better orient myself as to where I stood with other girls."

"I think that in a group there is an opportunity to challenge and be challenged by others interested in some of the same things in life (career, etc.) yet different from you in other ways."

"The Group Session made you further realize what you are, where you are going, and what values you place on things. The decision situation helped you realize that there are difficulties in getting where you want to go and by writing them down you verbalize what you have been thinking."

All subjects in the pilot study recommended using these techniques with other college women.

Counselor Reaction:

As a counselor, I found both techniques to be very helpful in stimulating a counselee to think about her future. Goals and aspirations as well as conflicts and ambivalent feelings were brought out in a very personal, intimate way and provided a basis for meaningful, constructive discussion in the group and in individual follow-up sessions. ■

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[3] Horner, M., "Fail: Bright Women," *Psychology Today*, 1969, 3(6), 36.

Underground Soundings

In reviewing several different issues of several underground publications (including *her-self, Gay Liberator, Fifth Estate, Rough Times,* and *The Great Speckled Bird*), and with a focus on sexuality, sex roles, sexual orientation, and sex in prisons, one fact has overwhelmed me: that our native language is not only sexist, but also in being so, it subtly coerces us into thinking in sexist ways without our being aware of this "tracking." This is not to imply that we should reject or change the language, only that we can increase our consciousness of its bias. Keeping this fact in mind, let us venture on to explore some issues raised in these underground papers.

One of the most universally acceptable maxims may be that "beauty is in the eyes of the beholder." Yet, in practice, one's acceptance is more likely an intellectual one solely, rather than both an intellectual and behavioral one. So claims a recent article in *Rough Times* entitled "Beauty is Conditioned into the Mind of the Beholder." In addition, imijizm, or the practice of discriminating against a person on the basis of arbitrary standards of appearance, can often become institutionalized. For example, a version of the Stanford-Binet test in 1960 shows two pictures on the same page: one, a blonde woman and the other, a black woman with dark, kinky hair and Negroid features. The question for the preschooler being tested is, "Which one is prettier?"

Why couldn't we ask, equally well, does one have to be "prettier" than the other? In other words, what purpose does this value judgement serve?

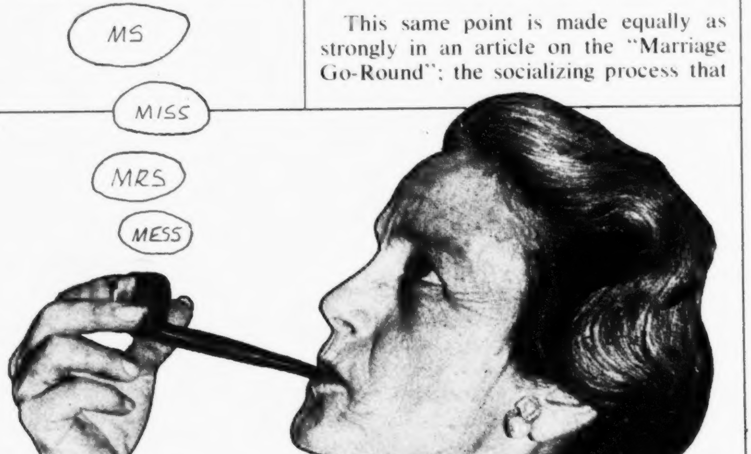
> Standards can vary greatly: the Incas preferred crossed-eyes, an African tribe thought carefully scarred faces beautiful, the Chinese obesity, the English the opposite. Since an appearance considered "beautiful" in one culture can be "ugly" in another, it appears that the appearance itself does not determine which label it gets. Then what does? How people (are conditioned to) react to an appearance: If the reaction to your appearance benefits you, the label used is "beautiful"; if the reaction presents a barrier to your goals, the other label applies.
>
> Then how do most of us know who gets which label? And why do we react differently to different appearances?
>
> *Rough Times*
> December, 1972
> p. 11

Essentially, the argument presented here is that our interpersonal interactions are the most important conditioner for our value judgments. And certainly our parents serve as models for us during our childhoods when we initially learn to make such discriminations for ourselves. Those who are discriminated against because of their appearance might realize that the barrier is not their own physical features, but imijizm. Yet, theirs is a widely-held misconception: beauty is portrayed as being skin-deep when more often it is mind-deep!

. . .

Margaret Sloan and Gloria Steinem spoke to a League of Women Voters meeting in Atlanta in Spring, 1972. Several of their remarks are quoted in an article in *The Great Speckled Bird.* Although they spoke on a number of topics (politics, the nuclear family, working women, manhood, sex roles, sexism, racism, and the Women's Movement), a few really struck home for me. Margaret on the interconnection between sexism and racism:

> I find that wherever sexism is, racism is right there sitting in doorway, and vice-versa. . . . A lot of my friends are black feminists, and we all share the common experience of people getting to priorities with you, and talking about which comes first, the chicken or the egg. They will ask you where are your loyalties most, with the black movement or with the woman's movement. And I kind of sigh and I say, it would be very easy for me if the oppressor would split up the week and say, "Well, from Monday to Wednesday we're gonna screw her because she's female and the rest of the week we're gonna mess over her because she's black," but it doesn't usually work that way.



The difference between Margaret's racial experience and Gloria's, the former's black and the latter's white, can account for a seeming and temporary disparity between their remarks. Gloria states:

> It seems to me quite clear that in the definition of feminism there is no room for racism. Once you see that the physical difference of being a woman is far less important than your individual capabilities, which is what it's all about, that your position as a woman is political and not natural, and see these parallels, it becomes impossible not to see as well, which is so much more easily seen anyway, that the racial differences (the group differences) are not important, it's the individual difference that counts.

Thus it's not only natural but logical that the Women's Movement strives for a casteless society in which roles are determined neither by race, sex, nor appearance, but by one's own capabilities.

> We are out there together, all of us, on the outer edge of human experience, trying to find a human and a compassionate way to create a society in which, at last, we will not be divided up this way. In which, as a minimum, whatever else may develop—and it must develop organically—as an absolute minimum it must be true that no one, no one, gets born into an inferior role because they look different, whether that difference is of race or of sex.
>
> *The Great Speckled Bird*
> *January 8, 1973*
> *pp. 13, 14*

. . .

This same point is made equally as strongly in an article on the "Marriage Go-Round"; the socializing process that historically and economically has tied women to the home and men to the world of work.

> The present economic structure doesn't put people's needs (childcare, maternity leave, decent housing, education, etc.) as a priority, and our needs aren't only individual. When millions of people have the same problems, they can't be called individual problems. Poor housing, high taxes, bad health care, unemployment, job discrimination are all part of the same problem and are faced by a whole class of people.

The root of our problems, once again, is fingered as our class society, in spite of the efforts of the "ruling class" and its institutions to convince us that our problems stem from our individual inabilities to "cope." A general solution is offered:

> One of the reasons why it is so important for women to work and for men to share equally in housework and childcare, is to break down the division between men and women so we can share common experiences, can learn from each other and can struggle together on equal grounds against a system which keeps us all from having decent lives and relationships. . .
>
> It's only by understanding sexism, racism and everything the ruling class develops and encourages to divide us, that we'll ever be able to overcome these divisions . . .

Fifth Estate
Jan. 6, 1973
p. 11

MOTHER

The only worker who:
Is not protected by law.
Doesn't have a union.
Doesn't have an eight-hour day.
Doesn't have a Sunday off.
Doesn't have a minimum wage or a salary
sufficient for living.
Has no recognition for her work.
CONSIDERED LEGALLY INFERIOR TO MEN SHE IS EXPLOITED BY THE SYSTEM, WHICH/NEGATES HER, WITH GIFTS FOR ONE DAY/WHILE USING HER ALL YEAR.

Argentina Liberation Movement
Rough Times
December, 1972
p. 18

• • •

Homosexuality has been a reality of prison life for years, as we're all aware. Until recently, little specific information has been divulged publicly about this practice, perhaps based upon Slater's "toilet assumption": if it's out of sight, it's out of mind. Or, what the public doesn't know won't hurt it." Two recent underground articles explored this topic. One terms the sexual situation in state prisons for both heterosexual and homosexuals a "nightmare." At Jackson, the state Prison of Southern Michigan, there is an official policy of denial of sex to inmates. Added to this basic frustration is the poverty of the prisoners, who work for literally pennies a day. Their extreme poverty makes sex into a commodity for the prisoners. At Marquette (Michigan) prison, one of the prisoners' demands recently explained that:

> Many men cannot even support their cigarette habit even though they work on a job seven days a week. This situation forces many men to sell their bodies, steal and succumb to other forms of behavior which are extremely antagonistic.

The situation has been summarized succinctly in the following statements:

> Homosexuals who show themselves have it the worse of all. They are immediately subject to sexual assault from anybody in the mood, whether they want it or not. *Almost all inmates sooner or later are subjected to sexual intimidation or assault.*

Fifth Estate
Jan. 6, 1973
p. 7

Illustrative of the seriousness of the problem was one of the Marquette, Michigan prisoner's demands to allow the prisoners to receive conjugal visits. In the demand, the prisoners cited that sexual assault and rapes had reached "epidemic proportions, amid an official air of consent and legitimacy." They concluded that obviously the situation posed "a serious and real threat to the morale and personal safety of every prisoner." In this same context, a judge recently refused to enprison a man in spite of his conviction that the man was guilty of the alleged crime; for, even stronger than his belief of the man's guilt was the judge's recognition that the man did *not* deserve the sexual abuse and harassment that is common to our prisons today.

The second article, "prison and homosexuality," is written by a prisoner himself. The main question the author deals with is the probably oft-asked question of whether homosexuals might appreciate the sexual orientation of prison life.

> It might seem that a homosexual defender would face the prospect of going to prison gleefully. Yet, more often than not, the idea of prison presents itself to the homosexual with fear and horror. This is due to the likelihood of forced rape, gang rape, total submission to another's will, whoring, and a constant sense of fear from the so-called keepers and administrators.

Citing three different cases as examples, Bunny Vaughan (#69429–158) illustrates his contention of the difficulty, even hopelessness of the prisoner's sexual problem. One crucial issue to focus on is why this sexual behavior continues? To what can we attribute it beside the fact that prisons are sexually segregated and do not allow conjugal visiting? Are there other factors supporting this practice in the prisons?

> The homosexual in prison has a vital part to play because he can be used by the administrator to bargain or threaten the long-termer and to subdue the otherwise recalcitrant con. The cons themselves use the homosexual as status symbols and chattel, to be sold, exchanged, traded off or lost in a card game – like so much meat.

Vaughan's final plea has begun to be heard – but *only* begun:

> It is long past time for this group to receive some true measures of justice, and I would hope it will soon be coming. Prison administrators across the nation must be *forced* to exercise their power and permit conjugal visiting to every man and woman who desires it. It is time America dropped the hypocritical facade of 18th century Puritanism and rid itself of so gross an injustice to its minority citizens, homosexuals in prison.

The Gay Liberator
Jan., 1973
pp. 6, 7
(Reprinted from *The Great Speckled Bird*)

I have noticed in both the women's publications and in the gay literature reviewed for this column that an emphasis is now being placed on the importance of non-sexual relationships among homosexuals. ***Women*** calls for an expansion of sensual awareness beyond the confines of genital sex. "Sensuality includes some awareness of the world around us, through stroking a cat or smelling a flower. Being with children is a very sensual experience for many of us, probably because we feel freer to express our feelings and to be physical with them . . . For all of us, a free society would allow us to respond to women and men, lovingly, with our total selves."

The *Gay Liberator* concurs:

> Everywhere I turn today, almost everyone I know, gay or straight, has the same complaint: an inability to become intimate with another person on almost any level except sexual . . . There is more sexual liberation today than ever before in our history . . . but the ability to become intimate remains a bigger problem than ever.

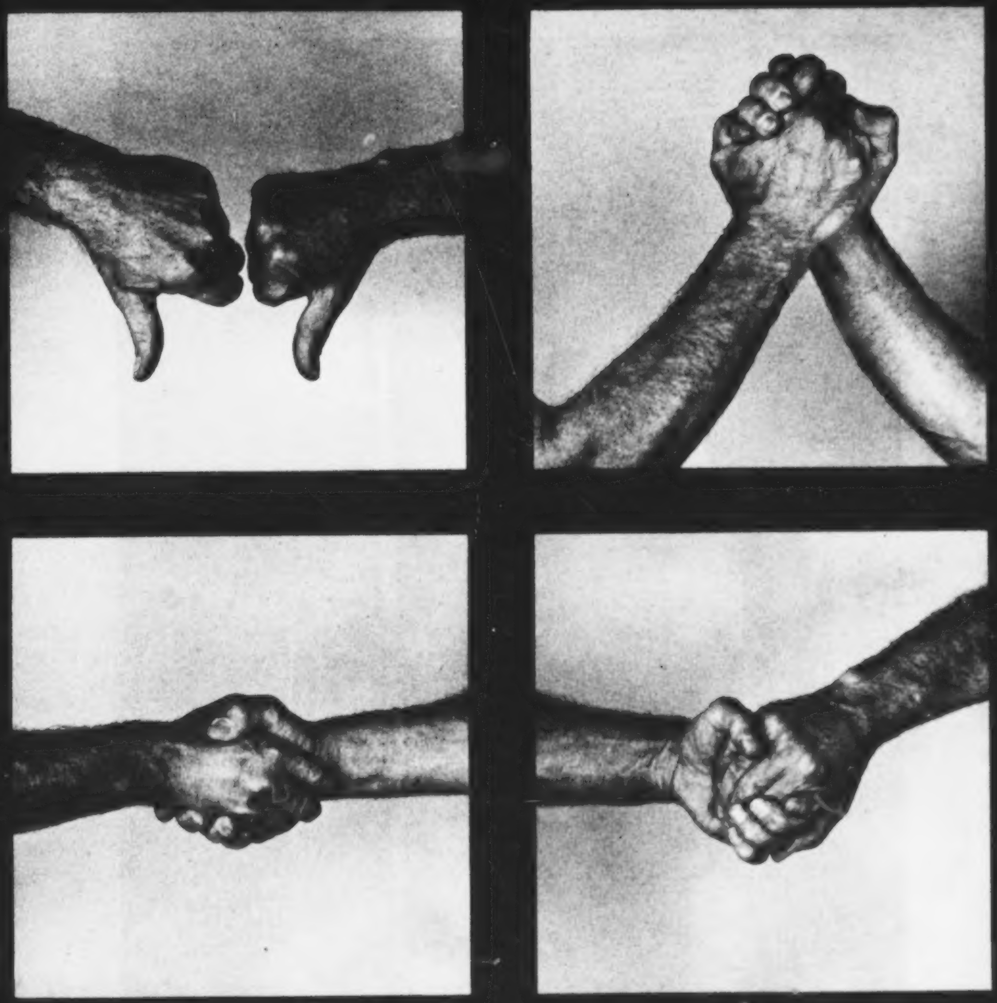
The Gay Liberator
November, 1972
p. 5
(From *Mattachine Midwest Newsletter*)

• • •

Rather than accepting or rejecting people on the basis of some categorization (beautiful, female, male, white, black, yellow, brown, red, homosexual, heterosexual, asexual, and so forth) couldn't we try a little harder to judge people on their capabilities and on their humanness? If not, then what are we all about?

Let's use some of our untapped potentials for greater interpersonal understanding than we presently have attained!

IN QUEST OF RICHER UNDERSTANDINGS!



4. LIB REVISITED

Coming out gay

THE EMERGING HOMOSEXUAL

Some Developmental Implications

BY DONALD A. BROWN

Donald A. Brown became interested in the study of homosexuality when he witnessed the anguish of young men and women grappling with the reality of their gayness and the extensive discrimination leveled against them. Exploring the educational and career development implications of homosexuals became the focus of his dissertation upon which this article is based.

Born in Michigan, Mr. Brown served a three-year term in the Army before entering the University of Michigan where he earned an A.B. in sociology. He worked in various capacities in the auto industry and ultimately became a management development consultant. Subsequently, he worked several years as a high school counselor; at this time he became active in the teacher militancy movement in the state of Michigan and served as a negotiator and union president. He has been affiliated with the General Motors Institute, Eastern Michigan University, and currently is Director of the Counseling Center at the University of Michigan, Dearborn campus, as well as a doctoral candidate in the Department of Guidance and Counseling at the University of Michigan. He is married and has a six-year-old daughter. Brown's projected research includes a study of the career development of lesbians as well as a project involving the cognitive style mapping of homosexuals.

Recently at an American Personnel and Guidance Association Convention I presented a research paper pertaining to homosexuality. After the presentation a mature, conservatively-dressed woman approached me, identified herself as a counselor, and in a low, hesitant voice said, "We think we have one at our school and we would like to help him if we knew how. Do they have normal genitals?" While this woman's level of sophistication about homosexuality may be atypical, her lack of knowledge and her reluctance to discuss the topic are common, even among professionals. Thus, when the editors of *Impact* asked me to prepare an article that might be of help to the average counselor, I was pleased because I felt that I could correct some of the misinformation and stereotypical thinking that abounds, share a few of my observations about counseling homosexuals, and comment about some of my research findings.

My knowledge of homosexuality stems from my doctoral research, a study that examined the lives, particularly the educational and vocational aspects, of fifty homosexuals.* Those interviewed were primarily college students and business and professional men. Without

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*At the time of this study, lesbians had just begun to organize gay liberation groups. Thus, the number of female subjects readily available for interviews was low in proportion to prospective male subjects.

. . . there are upward of several million men and women in the United States who are predominantly homosexual

exception, they appeared to be decent and productive persons and most evidenced no obvious psychopathology. In addition to the interviews which lasted as long as nine-and-one-half hours, hundreds more were observed in various settings such as bars, gay churches, weddings, and other social events. The homosexuals observed seem to be fairly representative of those the counselor or student personnel worker would see in an educational setting. Missing from the sample were the married men, the politicians, the school administrators and other similar individuals who, for various reasons, choose to be secretive and, consequently, cannot be included in any sample.

A growing liberalism and permissiveness concerning human sexuality in general in our society is contributing to a climate that fosters sexual openness and expression. Some observers believe that this sexual attitudinal change has given many homosexuals a greater feeling of security and acceptance. This is indicated by the increasing numbe of homosexuals who are emerging from their clandestine state and are beginning to overtly demand the recognition and consideration long afforded their heterosexual peers.

While we can only speculate on the ramifications of this emergence, it is likely that counselors and other student personnel workers are going to deal with an increasing number of acknowledged homosexual clients having educational and vocational concerns. More are going to acknowledge their gayness, reject a covert, paranoid existence, and seek to lead an overt, productive and rewarding gay life. Unfortunately, there is little in the literature pertaining to the educational and vocational implications *per se*.

In the last fifty years a great deal has been written about homosexuality. Unfortunately, much of the literature was inaccurate and misleading, this being particularly characteristic of materials prepared before 1960. Generalizations frequently were drawn from non-representative samples of homosexuals seen in therapy or studied while institutionalized for one reason or another. Also, studies usually have been deficient in their systematic coverage of material, in the methodological checks employed, and in their statistical analyses. Only a few studies have merited serious attention and often they are dated. Twenty-five years have passed since Kinsey's monumental work. Any article dealing with the topic must be viewed critically and care must be taken not to over-generalize.

Based upon the most authoritative estimates, it appears that there are upward of several million men and women in the United States who are predominantly homosexual. An analogy frequently is made with an iceberg; only a small percentage of homosexuals are visible to society. Those most discernable are atypical in that they manifest feminine mannerisms and support the belief that most homosexuals are not masculine in appearance. In reality, the reverse is true. Most homosexuals appear quite heterosexual and as men's clothing and hair styles have become less traditional, it is even more difficult to categorize on the basis of appearance.

Recently my wife and I attended a homosexual wedding of a professor and an accountant. At the reception I asked my wife to try to determine what percentage of the guests, almost all of whom were male and female homosexuals, could be identified as gay because of their physical appearance, mannerisms or clothing. We concluded that somewhat less than ten percent could be readily identified.

Society's lack of understanding of homosexuality is evidenced by the fact that there is not agreement as to whether or not it is a medical, moral, social or psychiatric problem. Considering the millions of homosexuals, both men and women in our society, surprisingly little is known. The lack of information about homosexuality – and sexuality in general – can be attributed largely to the religious, legal and social taboos in the Christian world which have complicated and retarded scientific investigations. Early sexual researchers were subjected to severe censure, their works were burned, and they suffered considerable personal abuse. Kinsey was harrassed by various groups and even contemporary researchers like Masters and Johnson continue to be criticized.

Historically, homosexuals have been persecuted by society. Until the middle of the eighteenth century, homosexuals in France were burned at the stake. Until the end of that century, sodomy was punishable by death under English law, and it was not until 1967 in England that the report of the Wolfenden Committee led to the repeal of the laws against consensual sodomy. In the United States, only Colorado, Connecticut, Idaho, Illinois and Oregon have repealed their prohibitions against consensual sodomy.

Current penalties vary from state to state, but in more than thirty states a homosexual act could result in a maximum prison term of 10 to 20 years. Some legislators and legal pronouncements have merely alluded to it. It has been referred to as the "abominable sin."

Homosexuality is not a recent phenomenon. Stone engravings which suggest homosexuality and believed to be dated back to the late Bronze Age reportedly can be found near Petrozavodsk in the USSR. References are scattered throughout historical writings including the Code of Hammurabi and the Bible. Homosexuality was practiced by the ancient Babylonians and Egyptians, and by the Greeks and Romans. There is evidence that Socrates, Plato, Alexander the Great, Virgil, Caesar, Michelangelo and da Vinci are numbered among the prominent homosexuals or bi-sexuals of antiquity.

Homosexuality knows no geographic boundaries. In their book, *Patterns of Sexual Behavior*, Ford and Beach discuss psychoanalytic and anthropological data indicating that in 49 of the 76 societies studied, homosexual activities were considered normal and socially acceptable.

The cause of homosexuality is not known. Some investigators have sought genetic explanations; others have thought it to be the result of some hormonal imbalance, while still others believe it is a learned behavior. Frequently it has been attributed to a possessive, seductive mother and an absent, distant or hostile father; however, many individuals who have similar parental relationships still develop heterosexually. It seems likely that there may be multiple causative factors. Not understanding the etiology precludes preventive programs and complicates treatment efforts.

Although there are few generalizations one can make about homosexuals other than they are erotically attracted to members of the same sex, many experience similar

. . . counselors and other student personnel workers are going to deal with an increasing number of acknowledged homosexual clients having educational and vocational concerns

developmental concerns. It might be helpful to consider some of these concerns and how the counselor can assist the client in dealing with them.

Many of the homosexuals in this study reported that by the age of four or five they knew that they were different from their peers. Often they could not articulate their feelings, but they had a sense of being different. Others did not have this realization until adolescence, and a few not until their early twenties. Generally, when awareness of their homosexuality develops or when they experience homosexual responses, many homosexuals feel very unique and alone. They may feel ashamed and believe that they are the only person experiencing these feelings. The counselor can help them to realize that they need not be ashamed of their feelings—that homosexuality, while assuredly not an advantage, does not preclude a useful, socially productive life.

A frequent response of parents and other concerned parties is one of abhorrence when they learn that their child or loved one is homosexual. Some will totally reject the child. Few can accept the news with equanimity and compassion. Parents hardly can be expected to be immediately accepting of their child's homosexual feelings or behavior and the passage of time frequently moderates these negative feelings. The counselor, by facilitating catharsis and providing an objective perspective, often can prevent a tenuous situation from becoming tragic.

Clients experiencing severe guilt and rejection by their parents or loved ones may find their situation intolerable and, consequently, may seek help from a variety of sources. Many homosexuals have traditional religious backgrounds and could get supportive and palliative relief from their churches; but generally, in the past, institutionalized religions have been unsympathetic and condemnatory. Too often the response has been, "Stop your sinful act and you can return to the flock." This lack of understanding and insensitivity has added to the homosexual's feeling of guilt and has further ostracized him from society.

Another frequent response by concerned parties when they learn someone is homosexual is to assure the person that he can become "better." They mean heterosexual. They do not know that many homosexuals have no desire to become heterosexual and only wish to practice their homosexuality free from persecution. This rejection of heterosexuality is difficult for most heterosexuals to understand; however, if one poses the question, "What would we have to do to make you homosexual?" they begin to comprehend.

Because of the prejudice in our society toward homosexuality and the unlikelihood of any immediate change of attitude, even well-adjusted homosexuals experience some rejection and hardship. Consequently, some believe that heterosexuality is a desirable objective in that the possibility for a happier life is enhanced. Those who would like to become heterosexual or who are still in turmoil about their sexual inclinations should, perhaps, be encouraged to seek therapy.

. . . the likelihood of a homosexual becoming heterosexual through therapy is not particularly encouraging

However, the likelihood of a homosexual becoming heterosexual through therapy is not particularly encouraging. Therapists who claim heterosexual "cures" are in the minority. Frequently the cost of therapy—$20 to

$40 per hour – precludes treatment for many. According to Irving Bieber and his associates in their study of 105 homosexuals, only about one-fourth to one-half of those seeking treatment can become heterosexual and that is contingent upon several hundred hours of therapy; thus, for the majority, the prognosis is dubious. Nevertheless, every effort should be made to assist that individual who wants to become heterosexual. Perhaps the best that the majority of homosexuals can hope for through therapy is to learn to accept their proclivity, realize that it is not evil or degenerate, and that it is another way of achieving sexual satisfaction and expressing love.

Most counselors and student personnel workers have heavily-based heterosexual values and have had little experience with acknowledged homosexuals; consequently, they tend to over-react when they learn an individual has had a homosexual experience. They may mistake an isolated homosexual act or two or situational behavior – occuring in prison or a similar environment where heterosexual relations are impossible – with a definite homosexual preference. Kinsey found that 37% of American males had a homosexual experience between adolescence and old age to the point of orgasm. Sometimes a young person having had an experience or two will think he is homosexual. The counselor can help the young person determine just what the experience means. Was it transitory or was it more basic?

Even a counselor with very limited skills can lend assistance to those concerned by supplying them with selected reading materials that will present the facts about homosexuality in an objective manner. The materials should help them realize that homosexuality is an ubiquitous phenomenon and that homosexuals can lead happy and productive lives. Books like Merle Miller's *On Being Different* and Martin Hoffman's *The Gay World* are good introductory sources.

Some counselors report that they feel quite uncomfortable and ill-at-ease when they learn that a client is homosexual. When this occurs it would be advisable for them to refer the client to someone else who can work comfortably with this person. The counselor who experiences these feelings can take several steps to reduce his anxiety. He may arrange to meet with several homosexuals and discuss homosexuality and the impact it has on these person's lives. Most counselors respond favorably to this experience and report that it has helped them to be more accepting. Most universities now have homophile groups and representatives who generally are available upon request. Occasionally, this experience may not be positive for a counselor and may increase his anxiety. When this latter occurs, counseling for the counselor would be an appropriate measure.

A young person troubled with feelings about homosexuality often has a need to explore his situation with a counselor, but because he feels vulnerable he may hesitate to discuss his feelings and, instead, talk about other topics. A number of hours may be spent in developing a trusting relationship with the counselor. The counselor may realize relatively early that the client is homosexual or has homosexual concerns, but dares not hurry the relationship. Any direct question or reference could be denied and the relationship could be terminated.

. . . students who are homosexual or who have homosexual tendencies . . . may have difficulty with the nudity of the locker room and fear that they may be sexually aroused

most of the homosexuals . . . believe that an individual's homosexuality should not be the primary motivating force in his life

Also, if the client feels he may have a "gay" or "feminine" image, any hint of this on the part of the counselor will increase his anxiety. The counselor often can expedite the relationship by displaying a book or article with homosexuality in its title within reach of the client. Invariably the client will make some reference to it. The counselor then can make some empathic and non-judgmental comments and, usually after a few general remarks, the client will express his problem. This approach often will save several hours.

Occasionally a high school student will resort to various subterfuges to avoid physical education classes. A frequent response by school officials is to label the student "bad" or "lazy" and force attendance. There are many reasons why a student may want to avoid physical education: a legitimate dislike for physical activity, an inability to perform well athletically, or concern because his body hasn't matured to the adult proportions of his peers. A few students who are homosexual or who have homosexual tendencies or anxieties may have difficulty with the nudity of the locker room and fear that they may be sexually aroused. Many homosexuals would probably welcome this situation, but to a few it may be terrifying. The high school counselor should be aware of the possible implications of avoiding physical education and be prepared to make some sort of delicate intervention.

Frequently a counselor can be of real service to the young homosexual by providing him with information to help him avoid many of the serious problems that many homosexuals experience. A typical situation involves law enforcement agencies. Police departments frequently have been considered overly-zealous in their efforts to apprehend individuals involved in a homosexual act. Plain-clothed vice officers often will engage a homosexual in conversation, make some suggestive remark, cause the homosexual to make a sexual proposition, and then arrest him. In men's restrooms they have resorted to hidden observers and to making a colored motion picture film. Even in permissive locales the homosexual cannot be free of fear because law enforcement tends to vary and is applied selectively. A police department may become very militant if gay life is becoming too overt or if it is politically expendient to "crack down." The counselor should appraise the neophyte homosexual of police practices and help him to find ways of taking care of his sexual needs with a minimum of risk. To avoid arrest is important because entry into a number of educational programs and occupations is dependent upon "good moral character." Often this simply means no record of arrest and conviction.

Presently in the United States venereal disease is reportedly approaching epidemic proportions. Homosexuals are as likely to contract this disease as their heterosexual peers. They should be encouraged to have regular physical examinations and to be particularly careful if they engage in numerous sexual activities with a variety of partners.

Other than those problems associated with marriage and family *per se*, the homosexual has to deal with the same developmental concerns as everyone else. Two major areas—education and career development—would seem to be profoundly affected by an individual's homosexuality; however, the extent of the influence is unknown. Few research findings exist.

Most of the homosexuals in this study believe that an individual's homosexuality should not be the primary motivating force in his life. It is obviously an important consideration, but it is only one of several which affect the life process. They feel that the major decisions of an individual's life should be based upon a number of criteria.

One concern of many young high school students has to do with the selection of a college or university which will best meet their needs. The homosexual youth, in addition to the selection criteria of his heterosexual peers, should realistically consider his homosexuality and its impact on his educational experience when choosing an institution of higher learning. Unfortunately, information of the most basic and elementary nature is not available, and the youth can expect only limited assistance from his counselor. A counselor can find little information in the literature specifically related to homosexuality and its impact on education. Should a homosexual go to a small, private college or a large, state university? If he lives in a dormitory, will he have difficulties? Is elementary education an intelligent vocational choice? If he is open about his gayness, can he be admitted to medical or law school? These and related questions have not been answered.

One purpose of this study was to collect data that would help the homosexual answer the above questions. Homosexuals are not a homogeneous population and there never was unanimity of opinion, but in many instances there was a majority opinion or discernable trend that provides helpful information and guidelines for the young homosexual.

Reflecting upon their lives, most of the homosexuals in the sample felt that their gayness affected their education in some way. Twenty percent said that their gayness significantly influenced their institutional choice. When selecting a college, they considered the possible ramifications of their gayness. Would they be subjected to religious or moralistic judgments? What was the general institutional environment? Was the student body conservative or liberal? The answers to such questions affected their decisions.

Sixty-eight percent believed that the anonymity provided by a large institution was to the advantage of a homosexual and they felt that a young homosexual was less likely to experience difficulty in a large institution. At a larger institution the student would be protected by numbers and by a student body very likely more heterogeneous in life style and more accepting. A homosexual less likely would be singled out by his heterosexual peers as a matter for public scorn and ridicule. Almost half had suffered harrassment and personal abuse because of their gayness while in college. Most suffered in silence or responded verbally. A few retaliated physically.

Many homosexuals had turned away from their early religious affiliation because of the church's intolerance of homosexuality. This was reflected in the response,53%, that non-sectarian educational institutions were preferable to sectarian because the traditional religious teachings likely would be condemnatory and would increase their feelings of guilt and self-condemnation.

. . . employers need not fear that the homosexual employee will use his work situation as a means of making sexual contacts

. . . militancy will not resolve the individual homosexual's problems; it will only intensify the ambivalence for many

A little over one-half believed that a coed, rather than a non-coed, institution was a better choice for the young student because the world is essentially heterosexual and gay persons must develop the ability to relate to both sexes.

A little over one-half felt that universities should make some type of special arrangements for homosexuals. They believed that a special living unit should be provided as it frequently is for Blacks or other special interest groups because of the number of problems which homosexuals experience related to housing. Homosexuals who plan to live in a residence hall at a college or university may have certain problems regarding guests and privacy not shared by their heterosexual peers. Living in a room with "straight" roommates may result in an uncomfortable relationship for everyone concerned. The gay student may have to go to great lengths to hide his gayness. He must play the heterosexual game – talk about heterosexual dates, laugh at heterosexual jokes, and live what they term a schizophrenic existence – pretending to be straight when they want to be gay. This usually causes tension and is hardly conducive to the educational process. Homosexuals who have experienced these problems often recommend that the young student seek a single room or dwelling where privacy is assured and where he may minimize the possibility of discovery and harrassment.

The student who chooses to be open about his gayness will be threatening to many students and frequently will have some problem with the university bureaucracy. He will be subjected to ridicule by a few of his fellow students, tolerated by most, and accepted by only a few. Many homosexuals can relate stories about being physically attacked by fellow students or fellow workers. Until the homosexual is thoroughly knowledgeable about his surroundings, discretion is advisable.

The data gathered in the study indicated that homosexuals experience discrimination vocationally in most occupations. Awareness of this existing prejudice caused 27% to modify or change their college curriculum and career choice. For example, the knowledge that exposure of his homosexuality could be disastrous to his career caused one homosexual to change from an elementary education curriculum to general business. Often they would compromise and select a career that was not their first preference because the risk in the alternate was minimal.

Closely related to their curriculum choice is the matter of vocation. This study attempted to collect data that would clarify the relationship of homosexuality to career development. Analysis of the data indicated that homosexuality is a serious consideration in the vocational decision-making of the homosexual.

Twenty percent of the homosexuals studied had been denied employment or dismissed because of their gayness, and 95% believed that homosexuals experience vocational discrimination. However, the majority felt that the long-range employment picture for homosexuals is improving. They believed that employers were becoming somewhat more accepting of homosexuals. The change is gradual and there will be an evolution rather than a revolution of employer attitudes. Cited as the most discriminatory were the public schools, federal and state Civil Service, and the auto industry.

Even though homosexuals are denied employment in many vocations, contrary to the belief that they are found primarily in a few aesthetically-oriented or menial occupations, the facts reveal that they are found in all careers. Engineering, law, medicine, education, business, politics, religion, skilled trades and unskilled labor all include homosexuals within their ranks.

A majority felt that being gay might be advantageous in occupations related to the theater or artistically-oriented careers. Because many of the people in these areas reportedly are gay, they believe that an attractive, gay young man might have certain advantages.

Ninety percent said they would not inform a prospective employer of their homosexuality. They felt that it might preclude their employment but, even more important, a person's sexual preferences should be no one else's concern. There was the feeling that homosexuality should be no more a consideration of employment than heterosexuality.

Sixty percent reported that no one at their place of employment knew they were gay. Forty percent reported that their supervisor knew that they were homosexual. When their supervisor or fellow workers were aware of their gayness, they no longer had to play a straight role. Not afraid of detection and not having to devote psychic energy to heterosexual role-playing, they experienced a sense of freedom and security.

The data indicated that as homosexuals proceed up the occupational hierarchy, generally they become less open about their gayness. The individual who is open at age twenty working as a laborer may become covert at age thirty when he has entered a profession. Non one is too concerned about the sexual preference of a gay dishwasher or busboy, but a gay surgeon or attorney is employed with some hesitation.

The homosexual who is open about his gayness is less likely than the covert homosexual to be working in the occupational area for which he has educated. Because many occupations are not open to homosexuals, the individual may have to seek employment elsewhere.

It would appear that employers need not fear that the homosexual employee will use his work situation as a means of making sexual contacts. Ninety-five percent of the homosexuals studied said that they keep their sex lives and their work situation separate. Many reported that there are various risks involved in attempting to establish a relationship at work. They would not endanger their job.

A few earlier researchers have reported that homosexuals were not suitable for service in the Armed Forces and that they experienced great difficulty and frequently were discharged because of their gayness. Thirty-three percent of the homosexuals in this study served in the Armed Forces and most experienced no problem related to their homosexuality. For the most part, the problems they experienced were no different from those of their heterosexual peers. The servicemen had to be secretive about their homosexuality. Enlisted men, particularly if detected, were treated harshly and usually given a discharge that denied them the educational and other benefits awarded veterans. The fact that openness would likely damage or even terminate a career would seem to play a considerable part in the attempt by most homosexuals to hide their sexual preference. How many individuals would chance the sacrifice of their career?

The homosexual who chooses to be covert about his gayness protects his career and does not risk the possible rejection of family and friends. For these privileges he pays a heavy price. He lives with the constant fear of discovery, possible arrest and public disgrace. For some, each sexual encounter is at best an ambivalent experience. Homosexuals cite instances where a friend who has been discovered – usually a respected community member – chooses suicide rather than live with his secret known to his family and friends.

Because we have no crystal ball, we can only speculate on the effect of the homosexual emergence on educational institutions. The data would seem to indicate that homosexuals will publicly acknowledge their gayness at an earlier age – very likely their middle to late teens. High school counselors are going to have to learn to counsel gay students and to work with distraught and often hostile parents.

It seems likely that students will demand gay clubs and organizations and will want to use school facilities for various gay social functions. There will be a demand for gay dances and for gay couples to be allowed to attend the heterosexual dances. Many high school administrators, school board members, and parents will be terribly threatened and completely irrational. If the counselor is to serve the student he must be able to deal intelligently with the threatened establishment. There are high schools where these events are taking place.

Many of the large colleges and universities are currently experiencing many of the things that high school students will be seeking in the future. In addition, there is an increasing demand for gay counselors or advocates, both male and female. There may be an attempt to ban companies and the military from using university placement facilities for the purpose of recruiting students if the companies discriminate against gay students seeking employment. This certainly would affect the majority of employers – the auto industry, major corporations, Civil Service, public schools. This growing militancy will not resolve the individual homosexual's problems; it will only intensify the ambivalence for many. They would like to join with their open brothers, but still fear to do so.

Life is not particularly easy for either heterosexuals or homosexuals living in a society torn by doubt, dissension and change. For the homosexual who must make his way without the traditional family relationships, the future is less than promising. Many homosexuals seek a permanent love relationship, but few achieve it. Many love children. The realization that their sexual proclivity precludes a parental role and the pleasure associated with parenthood are frequently very difficult to accept. Henry David Thoreau's line that "most men live lives of quiet desperation" certainly is applicable to many homosexuals in our society and particularly to those who must hide their gayness. The homosexual did not ask to be a homosexual. His homosexuality is no more a matter of choice than heterosexuality is a matter of choice for the majority of society. Our ignorance and prejudice can add to the burden of the homosexual. As members of the helping professions, through our understanding, acceptance and example, we can help him achieve the dignity that should be afforded every human being.■

Counseling the Gay Community

Can Counselors Meet the Challenge?

Most counselors today are ill-equipped to counsel Gays. The attitudes they hold are the product of long years of misinformation and miseducation. It is time for counselors throughout the nation to reassess their position, to replace the myths, and to try to adjust their attitudes.

by Joseph L. Norton
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Why Are We So Biased?

Rejection of homosexuals goes back a long, long time. Once considered witches, they were condemned in the early days of the Judeo-Christian era as an abomination, sinful, wrong. In days when survival of the species was in question, opposition to homosexuality was understandable. In these days of concern for overpopulation, the same condemnation is harder to support.

A second way the straight society deals with homosexuality is to label it "sick." Supposedly this moves the treatment from punishment to cure, to therapy; but history shows that some forms of therapy are more punishment than some punishment. The medical model helps many straights to handle the notion that there is such a thing; it makes the straights feel safer. If heterosexuals can put homosexuality in a category, with a label, they can put it with the other unpleasant diseases and try to change the behavior to conform to their straight way of behaving, which by natural assumption is "well."

Another cause of bias in many straights is fear of their own homosexual feelings. All of us have the hormones of both sexes; probably all of us could develop loving relationships with people of both sexes, with or without sex, if society did not put so many barriers in the way of same-sex love. Freud's notion of projection comes through clearly in much of the hostility thrown on the homosexual. The point was made well in *Tea and Sympathy* many years ago: the machismo-chasing, mountain-climbing-in-the-rain males were often doing this, and picking on the boy "whose walk wasn't quite right," as a defense against their own inclinations toward doing some "feminine" things. Perhaps the research on bi-sexuality, which is just really beginning, may help society understand better the possibilities of wider circles of deep friendship.

Furthermore, the scanty literature that has dealt with homosexuality and that has been widely circulated tends to emphasize the stereotypes and to explore the darker side of the Gay world. *Boys in the Band* and John Reichy's novels paint a dreary picture of the life of the homosexual; the comic routines for many years have been the essence of the put-down of the Gay. Little sensitive acceptance has reached the general public; although there is some change in the wind quite recently. Certainly there has been little that really helps put down the stereotypes and the myths available to the concerned counselor.

Some of the Myths

"All Gays are unhappy, promiscuous chasers after a substitute for 'the real thing' which has eluded them because of some family disaster that makes the Gay male hate women and the Gay female hate men; homosexual relationships cannot last."

Because most of what was written until very recently came out of the clinic, where those Gays who were unhappy were being treated by those professionals who labeled them sick, a desolate picture of the homosexual emerged. Only with the development of Gay Liberation have many homosexuals discovered, not only that they were not "the only one" (a plaint voiced repeatedly by those who are now "out," and have declared themselves as homosexuals), but also that these are Gays who are self-assured, self accepting and not guilt-ridden. The few who have overcome the pressures of society are leading the way for the many who have felt too oppressed to break out. And while there are homosexuals who are promiscuous, and like to brag of their exploits, there are many who are most restrained in their sexual activity. In other words, the variety of sexuality in Gays is just like it is in the straight world. So, too, are the love relationships. Counselors seem to forget the tempestuous love affairs of many heterosexual teens and—for that matter, heterosexuals of all ages—when they react to the "fragile relationships" between homosexuals.

"Male homosexuality is caused by having a dominant mother and weak father; Gays hate people of the opposite sex; homosexuality is unnatural; homosexuality is bio-chemical-genetic in nature (hormonally induced)."

Just listing these myths together shows that the straight world keeps fishing for causes, but contradicts itself. It does not seem possible to list the cause, or causes, of homosexuality. For those who are it, it is natural. No one in this society would "choose to be homosexual," in our oppressive society, unless very strong feelings inside told co that that was the way for co. (Here "co" is used to replace the "sexed" pronouns, his or her, him or her.) The human male does not tell his penis what to react to; it reacts or it doesn't. The "unnatural" argument does not hold when comparisons are made across history or across cultures; witness the oft-told reports of Sparta, the Keraki belief that anal intercourse is essential to the growing boy, the trading of sons among the Siwan leaders. Nor is there any high correlation between homosexuality and the decline of a society (there may be with "decadent" societies, since by definition of straight society, homosexuality is decadent).

"Removing laws against homosexuality would increase the number of homosexuals."

There is no logic to support this argument; society is never going to encourage homosexuality, nor should it (any more than it should insist that all heterosexual couples have children). While legalization might allow some who are homosexual to be more open about their preferences, it will not change those inner feelings which direct us toward our sexual mates. Since Kinsey's figures show over 37 percent of males in the States have had at least one homosexual contact to the point of climax, but not even the wildest estimates of the percent of the population that is Gay go above 20 percent, it seems clear that a single experience does not make a person turn homosexual. Even if "upset, confused adolescents may be led by well-adjusted Gays to think 'That must be what I am, I'll try it.' " as one of my counseling colleagues warned the other day, the evidence does not support their taking up homosexuality as a primary focus of their sexuality unless there are other factors involved besides an unclear identity.

What Can Counselors Do To Prepare For Counseling Gays?

Many counselors could rid themselves of many of their stereotypes and hang-ups by talking with representatives of the Gay Liberation groups. Counselors will discover that they will not be seduced, nor assaulted, nor even put down. Gays just want counselors to see them as human beings, just like the rest of the world except for their preference of sexual partners.

Read something of "the other side." Especially recommended are "20 Questions on Homosexuality," put out by the Gay Activists Alliance, P. O. Box 2, Village Station, New York, New York 10012 ($.75). Especially appropriate for counselors, since it deals primarily with counseling in this area, is *Society and the Healthy Homosexual*, by George Weinburg, (New York, St. Martins Press, 1972, $5.95). Also review the December 10, 1972 *New York Times Book Review*, pp. 7-8, or the excellent article in *Human Behavior*, Vol. 1, No. 6, 1972.

Discover that Gays are as varied as heteros in size, shape, looks, talents, vocations, and interest or lack thereof in a variety of sexual outlets.

Make referrals to the local Gay groups, if your counselees have "that lonesome feeling." Gay groups are not dating services, but do afford contacts with others with similar leanings. If there isn't a Gay group around, offer support to start one; straights can be very helpful in this regard.

Attend to the positive developments that have occurred for the Gay world: their recognition as leading a viable alternative life style by psychiatric and other health groups; the progress made by liberation groups in getting oppressive laws changed; active open campaigning for public office by homosexual candidates.

Be aware of the increasing research on "heterosexual swingers" which reveals that many women, brought into contact with each other in such a context, find they can enjoy and appreciate both kinds of sexual activity; and realize that so far it is the males who have not been able as readily to deal with this close juxtaposition with the same sex.

Recognize that there still are real hazards to being Gay. Jobs are lost, scorn and ridicule falls on the shoulders; physical attack is not unhead of.

Know that your national Personnel and Guidance Association has adopted through its Senate meeting in Atlantic City, a resolution calling for the addition of "sexual orientation" to all anti-discrimination laws. That is, the Senate voted to support the protection of Gays from discrimination in jobs, housing, etc. Armed with this knowledge, counselors can take the initiative in supporting changes in oppressive sex laws.

Know that it is the society's oppression that sends Gays to you, not their homosexuality. The problem of the counselee who comes to talk of homosexuality often is not truly that he or she *is* homosexual, as he may or may not be. The problem is what society makes a person think of himself if he or she feels homosexual. While many who come with "homosexual panic" (fear that one incident makes one homosexual) can be reassured, those who come with a true feeling of homosexuality need help, most often, with accepting their sexuality and fitting it into a full and rewarding life.

What Problems Are You Likely to Meet?

"I think I'm a homosexual – what can I do?" While no counselor would say "How awful, have you really tried to make yourself change? Let me call the mental hospital and get Dr. Blank for you," straight counselors need to be careful that this impression does not come across. The actual answer to this question is very complex, as the client might do many things. While there are psychiatrists who still subscribe to the sickness-cure theory, many now recognize homosexuality as an alternate life style, and help the counselee to accept himself as he is. As a beginning, the counselor might explore why the student thinks he (she) is, what the sexual fantasies are, what the experiences are (some self-proclaimed homosexuals may never have had a homosexually induced climax).

"I have been active this fall in the Gay Alliance and suddenly realized my parents are coming for homecoming and will meet my roommates who know. What shall I do?"

You can explore his past relationship with the parents, his feelings about himself and the Gay world, how his roommates have reacted. There is not time to do like the Penn State student who wrote them first so they could get over the shock, so other approaches must be explored. It is not *always* best to tell the parents, although the strain of keeping the secret can be great; most Gays feel very relieved once they have acknowledged their position to friends and relatives (employers are another matter, even yet, unfortunately). While some homosexuals have been forced to leave home once they declare themselves, the vast majority have found that parents can eventually accept.

"My lover is jealous because I have a girlfriend, too." It is easy for the counselor to slip into some facetious response, but it is better to explore a little about how the student feels about both of the individuals, or explore his reaction to the problem. No longer is it the joke Albert Ellis used to make it that the two homosexuals came in because of sexual incompatibility. Obviously all of the aspects of marriage counseling can be applied in this sort of situation.

"I think I'm bi-sexual – do I get rejected by both sides?" Again, while the first response might be "No, you should be congratulated – you have twice the potential of the rest of us," the counselor would more likely explore why the student felt the likelihood of rejection, but also ultimately might want to help him explore the meaning of his sexuality to him and how he fits this into the rest of his life.

Falling in love with a straight roommate, harassment by hung-up straights, whether to give up wife and children – these and other deeply troubling problems can appear. Can we actually help the student who wants to change, who is fully convinced that a heterosexual life is easier? This is more difficult to answer; if, after a full exploration of co's sexuality and co's reactions to it, and the student is aware of the kinds of treatment available, co still wants to change, the counselor can either help him plan a "heterosexual campaign" or refer him to a mutually selected therapist.

What Of The Gay Counselor?

Does the Gay counselor do anything different from the straight counselor? Not if he is honestly concerned with helping people, as he should be. The straight counselor who turns homosexual no more seduces his male counselees than he seduced his female ones when he perceived himself as hetero. (This is no place to discuss the therapists who think it is proper to have intercourse as a part of therapy, but one can join the Women's Libbers in asking if it is most often with their clients who are fat and over forty?). While the Gay counselor may indeed be sought out by Gay counselees, his responsibility is the same as any counselor's – to do his best to help the counselee. Just because hetero counselors have for years been working to seduce the Gay into heterosexual existence does not give the Gay counselor license to seduce anyone into the Gay world. We should finally be able to recognize that counseling is to help the student work out and develop his own life, not to mold it to conform to what the counselor wants for him. ■

HAROLD & FRANK

Don and Sarita Brown became acquainted with Frank and Harold, whose views appear in the following interview, as a result of Don's studies of homosexuality (see page 68). Don and Sarita attended Frank and Harold's shower and wedding and have maintained contact with the couple since their marriage. The following interview is intended to provide helping professionals with some understanding of homophile love and marriage.

Don: How long has it been since the wedding?

Harold: It's been about seven months.

Frank: The wedding was October 22nd.

Don: Did you write your own ceremony? Or was it the standard ceremony?

Harold: I wanted to write it. We got an ok on it but then we had a squabble with the minister. He decided that he was going to have a certain amount of say in it so he arranged part of it – but I did all the rest.

Don: I see. How have things been going in the last seven months?

Frank: Fine, much better than I expected. I expected that we wouldn't get along too good in the beginning, but we're going to make good.

Harold: I'm surprised too. We have a feeling of security because we know, regardless of what squabble we have, that we'll always be together. This is not necessarily common among other gay people. I don't know whether the ceremony has much to do with it, but feeling that you need a ceremony points to the idea that you want to be together for a long, long time.

Don: Did you feel that going through a traditional ceremony added a certain legitimacy or permanency to it?

Frank: Yes, because by inviting all of our friends we let them know that we are pledging ourselves to each other. If we don't stick to it, it will be insincere. It kinds of holds you to it – your promising thing.

Harold: Yes, very much so. One thing that is different in our setting from a traditional setting is that in our church we have to know each other for six months, preferably living together for six months before the ceremony is permitted. On this basis, you have some idea of whether you are going to succeed. It prevents irrational marriages that fail immediately. Yes, I would say it adds a lot of permanence.

Sarita: Harold, if I understand you right, you are saying that in your particular church affiliation you have to be together six months before they will go through with the ceremony?

Harold: Yes. In our church it's about 99% gay people.

Don: Has formalizing your relationship changed it in any way in terms of what you had before?

Frank: No. I don't think so; everything is just about the same.

Harold: Things are the same, but with me I have a sense of security. I feel that we are going to be together and that's that. I just don't have to worry about it.

Editorial Note

Impact frequently reprints or presents provocative or controversial materials as a means of sensitizing our readers to important issues or social phenomena that are relevant to the work of those with helping responsibilities.

The subject of the following interview is indeed controversial; but we feel it warrants the consideration of all helping professionals who will be called upon to deal increasingly with homosexual clients in terms of their career, education, personal and other concerns. This interview, though not designed for generalization to all homosexuals, does provide some crucial insights and presents some representative concerns and problems.

We also wish to note that the views presented herein do not necessarily represent official US Office of Education opinions or policies or those of *Impact*.

We invite your comments and reactions to this presentation.

Don: What long range plans do the two of you have at this point?

Frank: Well, I have a dream of a house. He would like to live in an area like Boston Blvd. in Detroit or west Chicago or Indian Village with fine old houses. I would prefer to live out in the country with a lot of trees and a house that we build ourselves, one that would have every little hole that I want. But we haven't really made any definite plans for getting one, just talking about it.

Harold: Hopefully we are going to live in both directions. Maybe we could live in Indian Village for a short time and at the same time purchase a piece of land and then mortgage the building materials and go ahead and build on it. At least, that's the way I envision things.

Don: How long had you known each other before you were married? You said you had been together six months; was it longer than that?

Harold: No, we married on our six month anniversary to the day. We got married at the earliest possible moment.

Frank: I met him when he was running a youth club for gays called the Purple Planet which was similar to a youth coffee house. I was just about to return to Florida and a friend of mine said "Well, why don't you come over with me, we'll have a nice time." And I went and there he was, you know, and from the beginning I took a liking to him. But he stayed away from me. All the other people came up to me; he was the only one who wasn't too friendly. I just decided well, if he won't talk to me or invite me out tonight, I'll ask for his phone number. I told him I was interested in working in the coffee house, which I was, and from there it started. We started going each day to buy things for the coffee house and stuff like that; it kind of started from there, and it's been going ever since.

Harold: It's very interesting on two points. First of all, the sponsor was one of the Catholic churches in inner-city Detroit. You usually don't expect a Catholic church to sponsor something like this, but they did and housed it for awhile. The other thing is, I usually take to somebody and that's that. Whereas with Frank, things developed gradually and my feelings for him now are the strongest that they have ever been. A couple of months after we met they were mild, a month after that they were strong, and after that they were very strong. Today they are stronger than ever; it's been a gradual crescendo.

Frank: When we first met he kept telling me, "You're not my type," and I said, "Really?" What I'm accustomed to is that you just don't have time to figure out if somebody is your type. If you meet somebody who is nice, regardless of their age or looks or of what you know, you like the person for being that person and you just don't have types. And when he kept telling me, "you're not my type," I guess I didn't understand what he meant. What he was looking for was a *physical* type. He had in his mind what a person looked like, the way they talked, the way they acted, the way they carried themselves. A lot of people, even some of our friends, won't have a close friend unless they have a degree or something like that, you know. And when he kept telling me I wasn't his type, it didn't really hit. I knew what he meant but it really didn't hit home because I wasn't used to being stereotyped.

Harold: That's one of the things that I find is different about gay life from straight. Often gay people have types, they like a certain type of person. For instance, I am attached to blacks, but I like a certain shade, preferably the medium shade; Frank's a little darker, but that wasn't bothering me. I like big afros; I like men a little on the younger side. Frank likes whites; I didn't find this out until sometime after we had been going together. This doesn't mean anything to me. He also prefers an older type and we do have an age difference. We're what, nine years apart? We probably don't look it, but . . .

Sarita: I thought you were pretty close, how old are you?

Harold: I'm 29.

Don: You're 29. So you must be about 20 then, Frank?

Frank: Yes.

Don: I guess I thought you were both in your early twenties.

Harold: I deceive a lot of people.

Frank: When I first met him I didn't know he was that old. Before I met him I was going with a guy that was 45 and I thought of him as 20 or 21 because he had long hair and really looked young. One day I just happened to look in his wallet and thought, "Well, I'll find out how old he is." He was 45 years old. I thought "oh my god," but I kind of take to an older person who has a younger appearance or who likes fags, you might say. But I didn't know he was *that* old until after awhile, and I still wasn't sure because he wouldn't tell.

A lot of gay people are turned off when you are past 30. I don't know why; no I guess I do know why. With gay people it's more of a sexual thing than anything else and that's what we're trying to change – so you can meet a person and accept him for being that person, not for sex itself. A lot of people past 30 are not as sexually attractive; so it kind of turns most people off. Of course you always look at someone who is young and sexy. But once you are past 30 you gain weight; you're not as particular as you were when you were younger.

Don: What kind of housing do you have? Do you have a house now or an apartment or what?

Frank: No, we live in a co-op.

Don: A co-op? A condominium?

Frank: It's similar to just a regular apartment but you own a percentage of it. There are about 200 units and everybody owns theirs.

Sarita: How do you split up the household duties?

Harold: Well, Frank takes care of the kitchen. I take care of the bathroom and we kind of split up the bedroom and living room.

Don: Does one of you do more than the other?

Harold: Frank does more.

Frank: Well, I could do even more, but I don't. We have tropical fish and the apartment is small. The tank is set up in the living room; it's a lot of work, you have to constantly be cleaning it or doing something to it and so I just kind of divide half of it for his fish tank. If he does most of the work he makes a mess.

Don: In terms of your friends do you have a variety of heterosexual as well as gay friends?

Harold: Well, after I came out, I had both types of friends. But I ran into a difficult situation one time with a teacher colleague who came over late on a Thursday night after one of his evening classes; he tried to seduce me, and I didn't know he was homosexual. From that time on I said, "I'm not having any more straight friends. Either I'm gay to everybody or I don't associate with them." Then later I began to realize that it is possible to be friends with various types of people. Yet, I'm still not entirely sure. I guess whoever comes along I'm pretty much agreeable to. But it's pretty much gay friends. How about you, Frank?

Frank: My friends now are mostly gay because of the church; as I said, 99% of the people in the church are gay. But when I was in Florida all my friends were straight; there were only three gay friends. Even now I carry myself as I always did. I try to be the same with all people, gay or straight, it doesn't matter; either accept me as I am, or don't.

Don: Are you pretty open about your gayness now generally?

Frank: I am; just about everybody who knows me knows that I am gay. I'm not as what we call "flame" as I was when I was younger. But I feel that I am rather feminine, and it comes out, you know, it shows, and I don't try to hide it.

Harold: I tried to hide most of my gay traits. But finally my way of reconciling everything was to act the way that would be natural in front of both gay people and straight people so that whatever situation I was in, I would be comfortable and relaxed. But I'm not open, really, with anybody. People I meet in a gay bar, of course, are known as gay to other people. I feel other people can think what they like, but they had better be careful because they are going to be on the defensive if they start making accusations.

Sarita: What do you mean, they are going to be on the defensive?

Harold: I mean if they want to accuse me of being homosexual then they'd better get ready for a court case because they are going to be sued for libel. I feel any accusation they make doesn't have any effect on me; it just has an effect on them. One other thing Don: when I was teaching in a junior high inner city black school in Detroit, all the students knew that I was homosexual. They can see it, they are trained to spot it, and they'd often make remarks to that effect. And when they saw it didn't bother me they stopped making remarks. I knew that they knew. But at the same time, they never had proof, so they never knew for sure. I thought it was hilarious because they could say anything they wanted, but they didn't know for sure.

Don: Did your administrator or your principal know?

Harold: No, but when I left that school another principal came around that was gay and, come to find out, the principal who was at that school before I was there was also gay; so it really didn't matter. At least a fourth of the faculty at that particular school was gay that I knew about.

Don: Was this an elementary school or junior high or what?

Harold: Junior high.

Don: The fact that yours is an interracial marriage; did that cause any problems initially?

Frank: We haven't had any problems as far as that goes, at least I haven't.

Don: How about your parents?

Frank: Harold and I were in Florida just a few weeks ago last summer. I knew they would accept it and everything, but I was surprised by the way they did it. They didn't ask, "Well he is white?"; they didn't even mention it. Even the smaller kids – I thought somebody might whisper something – just treated him normally, just like he was one of the family.

Don: Did they know you were gay before?

Frank: Yes, just about everybody in my house knew. Also, I came from a small town.

Harold: I was very surprised because when we went to Frank's church, everybody would say hello to Frank and "oh you're back" and "how nice to see you; be sure to come over this afternoon; and be sure to bring Harold with you." I was amazed because there were only two white people in church that Sunday and I was one of them. There apparently was no notice that I was different; I was just a friend of Frank's.

On the other hand you mentioned interracial problems. I wouldn't say we've had problems because of our backgrounds, but I do think we have cultural clashes. I tend to hold my emotions in; Frank tends to use his up right away. Well this probably puts Frank on a more adjusted basis than me but I think it stems from each of our backgrounds. A number of other things stem from our backgrounds too, but again I wouldn't call them racial. I would call them cultural clashes.

Sarita: Frank, is it tougher to be gay or to be black?

Frank: I really couldn't say because I haven't had any problems either way. I haven't really been involved in the black struggle, and as far as being gay, it doesn't make any difference to me. The place where I was born and raised was so small it really didn't make much difference. You didn't notice the racial problem although there is one even now. But you weren't aware of it. It didn't really affect me because my grandmother was such an open minded person. We always had white people coming around; we would visit white prople and we would have them come for dinner and stuff like that. We knew a lot of white people so we just thought of people as people. We might have thought "Well, they have a little bit more, that's why they live in that part of town." But to look back on it, job-wise and education-wise, I guess there was a problem with being black. But in my case, I've had all the chances and opportunities of anyone else. And everyone accepted my being gay; they didn't put me down. My family accepted it and that's what really counts. So it's been ok all the way.

Don: Harold, how about your family; how did they react to it?

Harold: My family does not know. They come from a very strict religious background and for that reason, if they knew, the first thing they would do is go on a religious fast and get the whole church to start praying for their wayward son. Because of this I chose not to confront them with it but to ignore the situation and cut them out of my life. It certainly isn't easy; it would probably be a lot healthier to confront them, but I haven't chosen that route and I don't find it necessary at this point. One thing, though, you mentioned about Frank. I think, at least for me, it's harder on the family if you're black than it is for them if you're gay. I think I've noticed many more problems.

Don: Aside from the fact that you are both male, has your marriage and your life been traditional in the way that a heterosexual couple's life would be?

Frank: The only way I think I can answer that is that we do just what comes normal to us; we don't try to follow any particular pattern. I guess I was raised with the idea of growing up, getting a job, having a family and that's one of the things I didn't like about being gay. You couldn't have children and you could never have a family or a home. This is what I really hated about being gay. But after meeting Harold I decided that there are straight people, heterosexuals, who don't have children and they still have an active life. Having someone else to share your joys—it's a lot. So, once I felt there were no other problems, I accepted my gayness even more because now I *can* have a family. I try to do things that I feel would make him happy and I guess that's what we pattern ourselves on doing.

Harold: Because both of us work we are able to do a lot of other things straight people can't. Even though we're not able to have children, we're able to use the money that would have gone for children to things that are of interest to us. I guess it's a trade off.

Frank: We have fish, tropical fish and it's quite expensive.

Harold: And time consuming.

Don: Has marriage had any effect on your relationship with straight women at all?

Frank: When I was in high school I had a girl friend, as sort of, you might say, a front. We'd hold hands and stuff like that; we had sex and it was fine. But I didn't enjoy it, and I knew when I finished high school and got out of my home I won't be doing that. I wouldn't need to pretend. I haven't gone to bed with a girl since. The high school routine was just pretending; people expect you to have a girlfriend, to go to parties and stuff like that. You had to put up a front. If you were on the feminine side and made people wonder, you had to do something to hide it. A lot of people thought I was gay, even with a girlfriend, but they weren't sure. So it really made things smooth for me.

Sarita: Did she know it was a front too?

Frank: No, because we had sex and everything so she and other people thought, my being effeminate was what we considered a little more high class. For example, I was particular about what I wore. Everything had to be clean and matching. A lot of kids used to tell me, "You think you're a 'fididdy'," but they didn't know I was just gay.

Don: Who was most helpful to you in getting married and getting this whole thing squared away?

Frank: I give all the credit to my best man. He introduced me to Harold and he did a lot to help me prepare for the wedding. He even gave me a shower. If it wasn't for him I would never have made it.

Harold: I give a lot of credit to the person who was my best man. If he takes a liking to somebody he will go to the ends of the earth to do something for that person. He coordinated much of the wedding ceremony. But on the other hand, besides these two people who have helped us, I would say Frank and myself probably took on most of the burden ourselves. We had to do the reading and the research, we even did most of the cooking for the reception and bought most of the food. So actually, we did most of it ourselves, the two of us.

Don: How long have you known that you were gay?

Frank: I've known I was gay since I was maybe nine or ten. I can remember when it first started, my first relationship with a man. He was one of the kids I went to school with. I thought it was normal, just the thing to do. I knew it was being different; I didn't like girls like everybody else did. As I said, there was a time when I pretended I did, and I enjoyed pretending. But I just didn't get the satisfaction that I got from a male.

Don: Harold, how long have you known that you were gay?

Harold: I hadn't come out until a year after I started college and then I didn't have another experience for six months. I feel my development was belated. I'd say I was really out only about four years before I got married. I'm the junior partner in this relationship and Frank is actually the settled down, relaxed character because that's the way it was developed; our ages and experiences are reversed.

Don: Since you've been out, or since you've known you were gay, have you ever tried to get any help from so called professionals – psychologists, psychiatrists, counselors? Were these people generally helpful? How do you feel about these people in general?

Harold: In my last year of college I realized what it was and then I started saving money so that eventually I could find a psychiatrist who would follow the ideas that I liked. The ideas that I liked were those of Bieber and Bergler. I've read about 10 or 12 of their 25 books and many of their articles. I was fortunate enough to find at least two such psychiatrists in Detroit. I went to one for two years and he helped me with many of my problems. I was mainly concerned about becoming straight. He was unable to help me, although he had helped several other people in the past. Now I'm relaxed in my life style and I feel content with it. The ideas from my psychiatrists are that you decide for yourself what you want, you tell your psychiatrists what you want.

But generally I feel most psychiatrists are pretty poor, mainly because they will take almost any case. Many people go to them and will sit in the session and then forget what the psychiatrist says until the next session. Unless patients apply certain principals they are really not doing anybody any good. The psychiatrists could be doing good if they're getting money from the state, but other than that, they are only wrecking the reputation of psychiatrists in general. As it is, psychiatrists are a bit minus. But there are a few good ones around; if a person searches them out they can be beneficial, to the degree that the patient wishes to be benefited.

Frank: I was in such a small town and so sheltered that I felt the only use of counselors in schools was in trouble, when you got hysterical or had a mental problem. I didn't think being gay was a problem. Since I've been here in the city I've seen how people look at gayness; they think it's something bad. But back home I was just gay and that was all there was to it. A few people might have called you a sissy, but you were just nice as Eleanor's son or Bob's boy or something like that, you know?

Don: Do you think that blacks are more accepting of gays than whites?

Frank: Oh yes.

Harold: Very much so.

Sarita: Why do you think that is so?

Frank: I really couldn't put my finger on it but it seems black people accept most things, like prostitution. In a white community if you know someone is a prostitute you won't even speak to them on the street. But in a black neighborhood, as long as you are nice to people, treat them right, they will treat you right. That was the type of neighborhood I was in. If someone had a lot of children with no father, what we would call bastards, so what? But in the white society, people would look down on the kids. Black people just don't look at things that way; they're not so hung up. We just say, "Praise God that I'm here," and try to make the best of it. There isn't time to try to make someone else feel bad; if you do anything, you try to make them laugh. We had more teasing and joking in the black community than I've seen in the white community.

Harold: I've noticed that many blacks seem to be ready for whatever happens at the moment. It doesn't matter whether the person is male or female, whereas white culture seems to be very sexually delineated. Also, almost all black gay guys that I have known are bisexual. This is certainly not true in the white culture. I've also known that many black guys who I would classify as straight are very glad to have a feminine homosexual man come over to them and service them sexually. It seems to be very common, very ordinary. Blacks are more blasé about sex. This is what I meant by a culture clash.

Don: Going back to the subject of helping professionals – what kind of advice could you give them in terms of helping gay people?

Harold: I feel that if the gay person is not following the counselor's advice he should be terminated. The gay person should be confronted with this fact and either show evidence that he is following the counselor's advice or sessions should be discontinued.

Sarita: Do you feel, then, that his advice is always good to follow? Or would you challenge his counsel?

Frank: I think it all depends on the person. Many gay people get depressed; like anyone, they can have problems and hangups. A professional might be able to help the person get rid of his hangups and problems, but it would be up to the person whether he or she wants to stop being homosexual. It's all upstairs. It's just like if you want to learn to be a good carpenter; you have to have some faith in yourself. If you work hard enough and believe strong enough, you can do it. And, if you want to have sex with a woman, you have to know what turns you on or what turns a man on to a woman. You have to know what type of feeling you should expect. It's just a matter of having the willpower. If you don't, really don't, like being gay – you have to use your willpower and not let someone draw you into that kind of relationship.

The main advice I could give to a professional is to try to get the person to adjust to whatever he or she may be. To the person who's seeing a professional I'd say if you're gay, take your gayness and make the best of it; if you're straight take the straightness and try to make the best of it. And make yourself happy. That is the important thing because trying to cure people of being gay or straight, if it's not up to the person, is a waste.

Harold: A friend of mine went to a psychiatrist when he was about 16 or 17. He knew he was gay and asked his parents to send him to a psychiatrist. The person they sent him to was recommended by their priest. This particular psychiatrist was a strong advocate of Catholocism and he emphasized that gay was negative and that a patient who was sick doesn't tell the physician what cure he needs, it is the physician's job to diagnose and to prescribe cures to the person who is sick. Because of this unfortunate experience with his psychiatrist, he has a very negative attitude toward all of them now, and freely tells anyone who comes in contact with him about it. Now, when he could probably benefit from it, he has a mental block because of poor advice given at a much earlier age.

Don: Has your marriage given you any insights into what a heterosexual marriage is like? For example, I can imagine that sharing the work might be a problem – figuring out who does what.

Frank: Well with straight marriages the roles are more clearly defined. Where I grew up people did any type of work, whether it was a regular job or cleaning the kitchen or cleaning the yard. Harold and I try to do what we're best at. He isn't very good at cleaning the house and cooking because he wasn't raised to do that. A man's place was outside; he wasn't supposed to do anything in the house. The mother or sister did it all, so he's very poor at it. But my grandmother raised me with the idea of, "You better learn how to wash and cook. Maybe you won't have a wife someday and you won't be able to do it. And learn how to sew some buttons on because it might come in handy some day." And it does. I'm sure she didn't have any idea I was going to be gay, and probably never have a wife. But she had the idea that someday I was going to be on my own, maybe for only a short length of time, and would need to know this.

Sarita: Who makes the decisions around the house, and how are the decisions made?

Harold: That closely follows the previous question. Whatever we decide our roles are, that's what we do. They might change from time to time. It's pretty much what we feel at the moment.

Don: So one person doesn't dominate all the time then?

Frank: No, no. We don't have a boss. A lot of our things are separate so we don't really have to come to a decision. We have separate phones, separate bank accounts, stuff like that. If one of us is going to go somewhere he might coax the other into going, but we don't say, "You're going to do this and you're going to do that."

Don: Why do you have separate bank accounts and phones and all this?

Frank: Well, for one reason he makes a lot more money than I make and I always felt that I should have something of my own. We share our money. If we go out to dinner and I feel like paying for it, I pay for it. Or if a bill needs to be paid I'll pay it. But we do have separate accounts. That way I feel like I have something of my own and so does he. The reason we have separate phones is because his parents are very prejudiced. We do have a few straight friends that call occasionally. If they found out that he has a black roommate, they'd get suspicious. It keeps down problems. Also, both of us are phone talkers and it helps keep down confusion.

Harold: The phone is one of the big pleasures for us and usually when I want to be on the phone Frank also wants to be on the phone; so it makes it convenient from that point of view also. I am reluctant to answer the phone if Frank's friends or some of his relatives are calling him.

Don: You both apparently keep a certain amount of individuality in your lives. Are you faithful to each other in terms of your love relationships, or do you have extramarital experiences?

Harold: When we first started going together Frank allowed me to have things on the side as long as I wouldn't tell him about them. But later we grew closer and that just hasn't gone on anymore.

Frank: Back in the beginning, when I first started going with him, I didn't want anyone else. And right now I still don't. I've met people when he wasn't around. They'd come over and make passes and I would say, "Oh I'm going to tell Brother and he's going to be shocked, you dirty rat," or something like that. I'd make a big joke out of it and so people knew not to do it anymore. Even at church I tease with a lot of people and so they just think I'm a big teaser, but they know there's nothing to it. I have met people that I have found attractive since we've been together, but when it came down to it – as far as going to bed with the person – it just didn't turn me on.

In the beginning Harold felt different about it. He felt one person just wasn't enough. I told him if he has someone else, as long as I don't know about it, I won't mind. Then, when I felt that he did have someone else – he would go to Chicago or something like that – I would make him tell me what happened. I would get mad and then I would forgive him. This was at the beginning of us getting together; now we don't seem to have that problem.

Harold: We do have one exception in this whole thing – Darry. I took a liking to him and then Frank wouldn't let us go to church after that.

Frank: Darry's a very charming person, extremely nice. One Sunday we met him at church, and I noticed that Harold took a liking to him. So the next Sunday I made sure we didn't go to church. But Harold wanted to go to church. He said, "Well why can't we go?" and I said "I don't want to go! If you want to go you can go." But Harold won't do anything without me, so we ended up going to church. Anyway I accused him of Darry. After we got to know Darry, I began to like him. I mean I didn't fall in love with him, but I liked him just as a person.

Don: In the sex relationship, do you both take the same role or do you have separate roles?

Frank: We try to stay away from role playing.

Harold: Frank likes both roles. I prefer the aggressive or male role, so usually I play the male role. Then about once a month Frank will switch. That's about where we're at right now.

Frank: It makes no difference to me which role I play because I enjoy it both ways. He has a problem of playing the feminine role so I let him play the male. But to me it just doesn't matter. All of it is sex; I enjoy it both ways.

Harold: It would probably hurt me a little bit because I feel a certain necessity in playing the male role. Anything that might tend to alter that would have psychological repercussions for me. With Frank these things seem to be unimportant.

Frank: I guess this might be one plus for me, as far as us being together and staying together. In the past the people he would come in contact with always wanted him to play a feminine role. But he didn't feel comfortable. I guess he was confused with "just what way am I supposed to go, what am I supposed to do?" When we started going together, I noticed that he had a desire to play the aggressive role. But it just wasn't there, so I coached him along each night. I would show him what he had to do, even to arouse himself. Now I just punch a button and he's ready to go.

Don: You mentioned church before. Did you ever get any sort of help from the church in terms of adjusting to your gayness or has that been pretty much a negative experience?

Harold: For me church is a very strong influence; my background is very strong in it. For many years I was preparing to go into the ministry. After I graduated from college I was accepted by many seminaries but decided not to go. Now that the gay church has come on the scene, I feel, once again, that maybe that is what I should be doing. But on the other hand, I've started earning an income and have something set aside. I'm not sure I want to go back to a poverty level income.

Don: You're a computer programmer, right?

Harold: Yes. As far as church goes, when I started going to gay church I did find it very therapeutic because, before I saw my sexuality as a hindrance to religious sanctity and religious oks. After seeing scriptures once again, looked at from another viewpoint, I found I could justify to myself that sexual orientation is insignificant as far as the diety is concerned.

Frank: I'm a member of the board of directors of our church. We don't like to call it a gay church. It's first of all, a Christian church. It directs its services mostly to gays, but anyone is welcome.

A lot of gay people getting married at our church run down to the store and buy a gown, the long lace gown thing— and one is a male and one is a female. We didn't want to do it this way. No matter how gay we are, neither one of us are females. We can't act as if we're heterosexual either. It's ok if others want to do it, but that wouldn't be me, something sincere to me, something truthful, something that wasn't a put on or a play. That's why we both had tuxedos, as if we were going to any wedding.

We go everywhere together. People get our names mixed up—Frank and Harold—they don't know which one is Frank and which one is Harold.

Sarita: Because you are a team?

Frank: Yes, we both work and the only time we are separated is when we are working. If we do anything we usually do it together. Sometimes I go to a meeting or some type of a committee meeting that Harold isn't a member of and everybody says, "What are you doing here; where is Harold?"

Don: What's the most joyous and most wonderful thing about your marriage?

Harold: For me it's being together and knowing that somebody else is always there to share my problems with, to go places with and do things with.

Frank: I think the part I like is after we have a fight. It's always fine making up because it means we've come to an agreement. Then we can look back at the fight and laugh about it. We do fight over silly things, like how are we going to cook my eggs for breakfast or something that really doesn't count. Then we look back and just laugh at it. Or when he is really mad with me I can say something funny and make him start laughing. I don't know. . . that makes me happy; and other times, like when I've done something I know I shouldn't have done, or said something that upsets him—then he is mad with me (when he gets mad he stays mad for a couple of hours). Like the last time; I was on my way downtown shopping and he wouldn't come with me—so I took the whole day shopping. ■

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HUMAN SEXUALITY: SOME SCATTERED FINDINGS

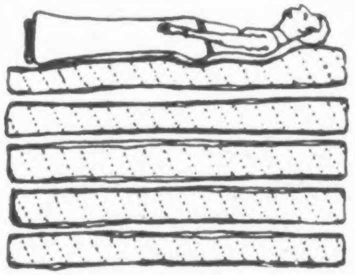
Several recent doctoral dissertations concern themselves with variable forms of sexual interrelationships. While the range here is anything but complete, it is wide-ranging. The findings presented here encompass such disparate topics as the attitudes of sex education; the self-concepts of vasectomy and non-vasectomy patients; the effects of the sexually-mixed dormitory; the role preference of married women; hippie communities; marital satisfaction; sexual responsiveness; and the intellectual base of the counter-culture.

Formal Courses in Sex Education

Recent studies in this area: 1) compared two different methods of teaching a functional marriage course, and 2) surveyed the attitudes of teachers of Family Life and Sex Education toward their subject areas. The first study compares a teacher directed didactic discussion with a teacher facilitated cognitive and experiential approach. There were no significant differences between the two methods of teaching the course content. However, it was found that the teacher's values regarding support and conformity were indirectly related to cognitive learning, while the values of benevolence and leadership were directly related to cognitive learning (July, 1972). Thus, the teacher's values are important indicators of the degree of cognitive learning that takes place in a functional marriage course.

The attitude survey revealed a number of educationally important findings. Sex education teachers strongly supported the following ideas: 1) children shouldn't be segregated by sex for sex education courses; 2) sex education should be a continuing experience, integrated throughout the student's formal education; 3) such programs should be offered to all students in the public schools; 4) most teachers tend to overestimate the sexual knowledge of their students; 5) colleges and universities do not offer enough courses to help train teachers of sex education; 6) the present sex education programs are not interesting or challenging to the students; 7) teenagers should be given information about contraceptives and their use; 8) teachers do not need a successful marriage to teach sex education; and 9) the schools should offer appropriately planned programs in sex education to interested adults in the community. (Ready, 1972).

[Editor's Comment: In teaching their children about sex, most parents stress the relationship of the physical aspects of sex to emotions and feelings. In the schools, too, a more personalized approach appears to benefit the integration of childrens' knowledge into their daily living. Studies such as these point out the fallacy in our belief that children will naturally acquire, and carry into adulthood, a mature understanding of the physical and mental components of sex.]



Marriage and Roles

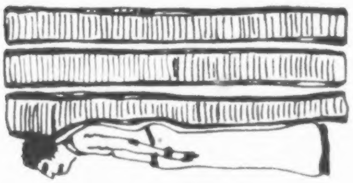
Marital satisfaction, role preference of married women, parent's needs as they relate to the developmental stage of one's child, and the relationship of vasectomy to self concept are four distinct areas recently investigated in doctoral research. The first study supports the idea that marital satisfaction is related to the perception of dependency needs perceived in one's self and one's mate. Conclusions were that: 1) husbands and wives who reported higher marital satisfaction also reported that their partners perceived them as having higher dependency needs; and 2) husbands and wives who reported higher marital satisfaction reported that they perceived higher dependency needs in their marital partners. (Smith, 1972). Sounds a bit like a game, doesn't it? Who can lead the other into believing he or she has higher dependency needs?

On a different tack is a study on role preference of married women. This research attempted to determine whether married women seek to make their role preference congruent with their husband's. This hypothesis was strongly supported. A second general prediction was that women with a liberal attitude toward autonomy expect their husbands to make more adjustments, while those with conservative attitudes toward autonomy expect to make more adjustments themselves. This was affirmed in all cases except one in which the wife occupied a role against the preference of her spouse. (Arnott, 1971)

A fascinating notion proposed by Benedek is that the changes that occur in a couples' needs during parenthood are significantly and systematically related to the developmental stage of their child. This theoretical statement was tested with 60 married couples, but the results provided only partial support for the thesis. Neither mothers of infants nor mothers of toddlers demonstrated significant increases in need related to the developmental stage of their child; yet, certain of the predicted changes were evidenced to a significant degree by the two groups of fathers. (Bernheimer, 1972)

Finally, are there immediate changes in the self concepts of the men who undergo vasectomy? Also, are there significant differences in the self concepts of men who elect vasectomy compared to men who would not elect the operation? Findings from one investigation indicate that there are no immediate significant changes in the self concepts of men who undergo a vasectomy. But — and perhaps contrary to popular expectations — the findings indicate that those men who elect and undergo a vasectomy have a significantly lower positive self concept than men who would never consider having the operation! (Kendall, 1972) A second study on vasectomy also agrees that there is a statistically significant difference between the levels of self-esteem of vasectomy and non-vasectomy patients and in the direction indicated in the Kendall study. In addition, the study discovered that vasectomy patients project a less adequate body image than do non-vasectomy patients. However, and perhaps a bit confusing, no differences were found between the reported levels of masculine identification for vasectomy and non-vasectomy patients. (Cord, 1972)

[Comment: Perception of self is evidently still strongly correlated with sex-role identification. This tendency may be a remnant of the disappearing day when a man's or woman's "proper" place was clearly delineated. Or, it may prove to be a predominant strain in our society. The answer to this question is one that we anxiously await.]



Sexual Responsiveness

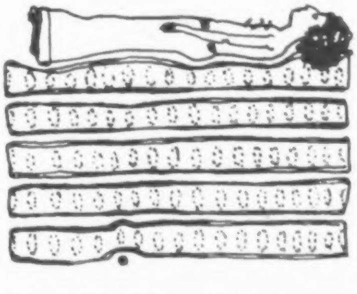
Does knowledge of the role of ego and body boundaries enable one to understand sexual responsiveness and to experience satisfying sexual intercourse? (An ego boundary is defined as the subjective feeling of ownership associated with objects, thoughts, or feelings. The body boundary is that part of the ego boundary that enables one to associate these feelings with one's own body). One study found a positive correlation between a firm body boundary and an efficient, effective, and independent approach both to life in general and to sexual intercourse in particular. Conversely, in the sexual sphere, reductions in the firmness of the ego and body boundaries can produce a tremendously rich sexual experience. (Grossbart, 1972)

[Comment: The notion that the sexual act demands a certain loss of one's self to the sexual experience is not new. Might the scientific verification of this notion lead us to question the efficacy of enjoying sex if it means reducing our effectiveness and independence? Further, do many people avoid enjoying sex because they intuit that this may be the case?]

New Life Styles

In this area, three recent doctoral studies are of interest: one on the effects of the sexually-mixed dormitory, another on hippie communes, and a third on the intellectual base of the counter-culture. The mixed dormitory study concluded that this type of campus housing was viable, as it fosters constructive personality development, facilitates the learning of social skills, does not lower students' grades, does not corrupt sexually inexperienced women, and contributes to a greater sense of community among residents. Findings imply that: (1) mixed-dorm students become more independent from parents than do other groups; (2) they participate in socializing activities with members of the opposite sex much more than others do; (3) they lag behind coed dorms (sexes segregated by floors or wings) in attaining close relationships with persons of the opposite sex; (4) mixed-dorm men make greater changes toward maturity than women; (5) mixed-dorm women who reported they had not had intercourse prior to the pre-test remained inexperienced on the post-test, and (6) mixed-dorm men change from being predominantly inexperienced sexually to a level of involvement similar to other dormitory men. (Park, 1972)

The study of hippie communities defines these communities as countercommunities, rather than as utopian communities. The hippies are seen as (1) comprising a substantial social movement which repudiates most established American institutions; (2) tending toward either anarchy or government by consensus; and (3) having their own argot, art, and drug ethos, where drugs can be a means to an end, an end of themselves, or a sacrament. Other descriptions derived from this participant-observer case study of five communes in the midwest, the southwest, and northern California are that hippies are mystical; ecumenical; occult; non-violent; anti-materialistic; anti-capitalistic; anti-technocratic; decentralist; naturalistic; pro-ecology; young; heavy on male membership; and love-oriented but sometimes not able to transcend self-attachment. Using fourteen variables derived from the literature on new community formation, the three strongest variables in all communes were religion, ecology, and "dope" use attitudes. The lowest five variables were health and sanitation, diet, economic effort, consensus, and housing. (Stach, 1971)



In developing an intellectual base for the counter-culture, the third study argues against the placement of the counter-culture along the dimension of the "irrational," "romantist," or "mystique." Instead, it regards counter-culture as a post-technological phenomenon, an experiment in voluntarism which deviates from the techniques of historical action. It sees counter-culture not as a revision of traditional concepts or as a radicalization of existing social thought, but rather as the creation of *new symbols* which are new modalities of the individual's entry into culture. The counter-culture's new set of symbols have neither social settings to legitimize them nor cognitive methods to absorb them. The thought of counter-culture, then, claims a reconstruction of the scientific enterprise in order to serve a new level of human needs. (Hayim, 1972)

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All of the above dissertation abstracts are available from University Microfilms, 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

PROFILE OF THE MALE HOMOSEXUAL COLLEGE STUDENT

The first two years of the 1970's have been characterized by many media and public discussions dealing with the subject of homosexuality. This widespread interest suggests that there is a genuine public concern about the subject and a desire to better understand it. One of the major settings for interaction is the college campus.

During the last few years there have been a series of studies which have examined the characteristics of the male homosexual college student in terms of academic interest, academic achievement, parental relationships, and personality adjustment. (Blame and McArthur, 1961; Braaten and Darling, 1965; and Fromhart, 1971). These studies indicated that there were no clear-cut differences between homosexual and heterosexual students in relation to academic interest. One of the images conjured up concerning homosexual academic interests is that these individuals tend to pursue artistic interests, particularly the theatre, and identify with "culturally feminine" occupations. Yet, studies attempting to differentiate homosexual from non-homosexual students were not able to find a common thread regarding academic pursuits. However, many studies have revealed some differences in academic achievement between the homosexual and heterosexual student. Research evidence has indicated that homosexuals achieve higher than heterosexuals with similar measured academic ability. Braaten and Darling (1965) suggest that homosexuals focus on high achievement as a way of compensating in a socially acceptable way for socially deviant behavior. Corey (1960) has stated that the homosexual often feels alienated and different from others, and may use academic achievement in a compensatory manner to bolster his self-image. Finally, Ferenczi (1950), in his work with male homosexuals, found his patients to be very precocious intellectually and to have an intense desire for knowledge, which he attributed primarily to obsessive preoccupation with childhood sexual theories.

Studies investigating the homosexual's ordinal position in the family and his parental relationships have derived some interesting results. For instance, Whitner and Nikelly (1964) found that the homosexual students they studied tended to be the youngest children in their family. These findings were supported by Bieber and associates, (1962) and Braaten and Darling (1965) who reported "suggestive trends" indicating that their homosexual college students were more likely than control students to be the youngest children in a family.

Concerning the relationship of homosexual students with their parents, studies have consistently indicated that homosexual college students have more difficulty with their parents than do heterosexual college students. A review of these research reports reveal differences between the homosexual and his heterosexual counterpart in his perceptions of his relationship with father and mother. Typically, male homosexuals express some negative relationships with their mothers. However, homosexuals generally express overwhelming negative feelings toward their fathers. Negative descriptions of mother were usually stated in such terms as "overprotective," "domineering," "smother-mother." Negative descriptions of father often included "passive," "aloof," and "distant." In general, the above studies tend to validate the conclusions of a number of authors and indirectly suggest a confirmation of the importance of the quality of the relationship of the homosexual with his father and mother in the psychogenesis of his homosexuality.

Most significant seems to be the strikingly negative relationship with their fathers that homosexuals consistently report. Braaten and Darling (1965) conclude from their study that the role of the father in the causation of homosexuality should be given more importance. Blaine and McArthur (1961) also pointed to the need for a boy to have a close and warm relationship with his father in order for normal sexual identification to occur.

Finally, studies designed to assess personality adjustment among male homosexual college students (Manosevitz, 1970, 1971) found that these individuals feel considerably more stress and confusion about themselves than do heterosexuals. Further, homosexuals seem to have less coping abilities and more feelings of inadequacy than do their heterosexual counterparts.

In summary, what can college and universities do to assist homosexuals with their adjustment to campus life? Obviously, an initial step is to continue conducting the kinds of studies previously reported. Understanding of an individual's needs and motives seems to be a prerequisite to helping them. Myths and stereotypes must be replaced with concrete, factual information. The labeling of gays as having a mental disorder is one common stereotype. Certainly homosexuality can be considered a "disorder" when the individual is ladened with conflicts about his sexuality and functions with significant neurotic impairment. Psychotherapy can be valuable for these individuals as well as those who are seeking heterosexual relations.

Based on the previous research reports cited and their social implications, it seems that a proper function of the university is to actively support a climate where students can decide the course of their sexuality with the greatest opportunity for self-respect, self-confidence and freedom from the fear of social ostracism. This attitude includes creating a more natural and healthy heterosexual environment. It also includes supporting ethnic and sexual minorities, and recognizing that those who differ from society's norms have their rights, needs, and privileges. ■

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Manosevitz, M. "Item Analyses of the MMPIMF Scale Using Homosexual and Heterosexual Males." *Journal of Consulting and Clinical Psychology*, 35(3), December 1970, 395–399.

Abby Repeats Views On Homosexuality

Impact *received permission from Abigail Van Buren, counselor-at-large for a number of people throughout the nation, to reprint her views on homosexuality. Hers is a stance other helping professionals will need to take in order to accept and effectively help homosexual clients. Our thanks to "Dear Abby" for allowing us to reprint her letter.*

DEAR ABBY: About a year or so ago you came out with the statement that homosexuals are not sick. Please try to find it, and run it again. This is important to me. Thank you.

DAILY READER IN S.F.

DEAR READER: Homosexuality is not a "sickness." There are homosexuals who live socially well-adjusted, discreet, personally happy lives, whose homosexuality would come as a surprise to many of their close heterosexual friends.

The fact that homosexuality is morally condemned by most people in our culture makes it seem abnormal. In other times and in other cultures, it has not always been so judged.

Much of the maladjustment seen in homosexuals is due to the rejection, persecution and guilt imposed upon them by an intolerant and unenlightened society.

One who labels all homosexuals as sick does a grave disservice to a large segment of our population.

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REPORTS

High School Students View Apprenticeship
Presents the results of a survey of 2,000 high school boys, from the 10th through 12th grades, designed to ascertain their attitudes toward apprenticeship and careers in the skilled trades. 1971. 16 p. L 1.39/3:20/v.5 S/N 2900-0125. 20¢.

Designs for the Preparation of Vocational and Technical Teachers of Socio-Economically Disadvantaged Youth
Concerned with the inadequate supply of teachers who are willing and competent to teach disadvantaged youth. It discusses a pilot study which was conducted to test the feasibility of incorporating clinical experiences in vocational teacher education programs at three universities, each using different plans. The basic product of the study is this self-contained manual of plans providing 20 clinical experiences in working with the disadvantaged community and students for prospective vocational teachers.
HE 5.2:D 63/6 S/N 1780-1094 $2.25

Federal and State Student Aid Programs, 1972
(Including the Education Amendments of 1972) Contains a list of federal programs of student financial assistance including undergraduate and graduate programs, and a list of state programs of student financial assistance. Also gives sources of information on financial assistance to students, colleges, and careers. 1972. 90 p. 92-2:S doc 90 S/N 5271-0324. 45¢.

American Indian Civil Rights Handbook
Explains the civil rights and liberties guaranteed to all American Indians and Alaskan natives living on or off reservations. Also gives information on filing complaints and includes a list, alphabetical by states, of legal services programs of importance to American Indians. 1972. 96 p. il. CR 1.10:33 S/N 0500-0077. 55¢.

The States and Their Indian Citizens
This well documented study examines the Indians' relationship to the land, their neighbors, the states, their local governments, and to the federal government. Explored in detail are such topics as: The historical fluctuations of national Indian policy; the potential of Indian leadership; the obligations of Indian, state, and federal governments; state philosophy toward Indian citizens; and Indian "self-determination." In the process of compiling information for this study, the author, Dr. Theodore W. Taylor, canvassed all of the States to obtain their statutes, executive orders, and special organizational arrangements for Indian citizens. Taylor also obtained the attitudes of tribal chairmen towards services from the local, state, and federal government through a questionnaire. Both of these research projects provide important background and information for portions of this book. A map is included which identifies Indian lands and communities throughout the nation. 1972. 307 p. il. 1 20.2:St 2/3 S/N 2402-0024. $2.25.

Career Education
Describes the concept of career education which is to prepare students for a successful life of work by increasing their options for occupational choice, by eliminating barriers to attaining job skills, and by enhancing learning achievement in all subject areas and at all levels of education. Rev. 1972. 10 p. il. HE 5.280:80075-72 S/N 1780-1081. 20¢.

Review and Synthesis of Research Concerning Adult Vocational and Technical Education
Presents a review, summary, analysis, and synthesis of significant literature on adult vocational-technical education during the decade of the sixties and early part of the seventies. Most prominent developments in research and theory are identified and obvious gaps in past and current efforts are pointed up as a basis for recommended future research and program development. 1972. 66 p. HE 5.2:Ad 9/8 S/N 1790-0919. 45¢.

Occupational Outlook for College Graduates, 1972–73 Edition
A guide to employment opportunities in a broad range of professional and related occupations for which a college education is required. In addition to information on outlook, each occupational statement presents information on the nature of the work, places of employment, education and training requirements, earnings, and working conditions. Includes a brief summary of the expected over-all supply and demand situation for college graduates through the 1970's. 1972. 271 p. il. 2.3:1730 S/N 2901-0942. $2.00.

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If you counsel students with physical, mental or visual handicaps you may be interested in a report of a training conference on "Working with Youth with Special Needs." Make checks payable to the University of Minnesota for $2.00 and send to the State 4-H Office, Institute of Agriculture, 360 Coffey Hall, University of Minnesota, St. Paul, Minnesota 55101.

"The Antiachiever: Rebel Without a Future."
S.R. Sherman, D. Zuckerman, A.B. Sostek. University Center, Inc., 650 Beacon St., Boston, Mass. 02215. $1.00 each.
Results of a study of non-achieving students in a unique day school program.

RESOURCES

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Program encourages students to become more responsible for their own education.

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Cambridge, MA 02139
A communications collaborative offering its members skills in visual media either free or at cost.

Films for Social Change
6244 Delmar
St. Louis, MO 63130
(314) 826-5544
A coop of filmmakers who help other filmmakers distribute their films on the revolutionary struggles in this country and around the world.

Midwest Free School Directory Project
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Manhattan, KS 66502
(193) 532-6957
Directory of free schools in Nebraska, Kansas, Indiana, Oklahoma, Arkansas, Tennessee and southern Illinois.

Descriptive guide to an effective program in environmental education
Using existing local resources as the primary tool. Brief, practical examples given. "Environmental Education/Facility Resources", 60 pp., Educational Facilities Laboratories, Inc., 477 Madison Ave., New York, NY 10022. $2 each.

"First Things: Values and Social Studies/Guidance."
Includes 11 sound filmstrip programs. Guidance Associates, Pleasantville, N.Y. 10570. Prices vary from about $15-20 per filmstrip. Each program includes two playlets which illustrate on open-ended behavioral dilemma. Used in Grades K-4 to encourage articulation of moral responses. Example program titles: "You promised", "That's No Fair", "You Got Mad: Are You Glad?"

Research Relating to Children.
Presents reports of research in progress or recently completed research relating to children reported from September 1971 through February 1972. Contained in this report is a review, entitled "The Vocal Behavior of Infants," and several long-term research findings on the growth and development of children, and specially grouped children. 1972. 151 p. HE 21.112:29 S/N 1700 0105 $1.50.

Federal Funds for Day Care Projects.
Outlines day care programs of the 7 federal agencies that have legal authority to provide funding for day care projects. These agencies are the Departments of Agriculture, HEW, HUD, and Labor, the Appalachian Regional Commission, Office of Economic Opportunity, and the Small Business Administration. 1972. 91 p. L 36.112:14 S/N 2916-0010 $1.00.

New Careers for the Subprofessional.
Presents the results of a conference held in July 1968 to explore the expanding role of subprofessionals, the research and development needed to provide career ladder models and appropriate training programs, and ways to increase and improve the employment of subprofessionals in three human service fields – health, education, and welfare.
1970. 23 p. il. HE 5.211.11028 S/N 1780-0714 30¢.

Facts About the Bureau of Adult, Vocational, and Technical Education.
Contains information on adult basic education; civil defense education; vocational and technical education; vocational school construction, Appalachian Region; and manpower development and training. Gives background notes on each subject, describes what the program does, eligibility, local and state contracts, and supplementary materials. Also includes an organizational chart of the Bureau. Rev. 1970. 14 p. il. HE 5.211:11023-A S/N 1780-0594 25¢.

National Assessment of Educational Progress, A Project of the Education Commission of the States, Report 8, Writing Mechanics.
National Assessment measures the important educational achievements of American children and young adults for purposes of improving education. This report on the writing of 9-year olds, 13-year olds, 17-year olds, and young adults, concentrates on exercises in writing essays and letters. 1972. 202 p. il. HE 5.2:As 7/RP.8 S/N 1780-1004 $1.75.

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BOOKS

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A dragon with a sore tail visits a woman doctor.

Elizabeth Cady Stanton by Mary Ann B. Oakley ($.50)
For those interested in women's history
The Feminist Press
1090 Battersea Lane
Columbia, Md.

Today Is For Children: Numbers Can Wait.
Herb Snitzer and Doris Ransohoff; foreward by A.S. Neill. Macmillan. 1972. 238 pp. $6.95.
This is a rewarding book. It conjures up for the reader a sense of participation in – indeed, a sense of deep involvement in – the unique joys and sorrows of life as it can be lived in a "free school."

Good Memory – Good Student!
Harry Lorayne and Thomas Nelson, $4.95 (10-14)
The author is a memory expert and a teacher. He claims that no one has a poor memory, that the memory can be developed to an impressive degree and is persuasive in arguing that all learning is based on the remembering process. The book includes examples from textbooks with breakdowns showing how to apply his systems. It also offers exercises and drills, the use of which can help a student to learn any subject.

Mind Drugs, Revised Edition
Margaret O. Hyde, McGraw-Hill, 1972. 160 p. $4.95.
"The book is primarily about young people – why they use drugs, what drugs do for and to them (good and bad), and some of the ways a person might be helped to kick his drug habit. The revised edition of *Mind Drugs* extends to the new situations the American drug scene now finds itself in.

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Chronicle of a Troubled Family by Beulah Parker, M.D.
A chilling intimate story of a destructive family. Dr. Parker writes of a singular fortunate family that seemed to have everything; background, money, social position. Yet there were skeletons in the closet, and the children were emotionally disturbed, one of them ultimately schizophrenic.
Yale University Press
New Haven and London
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Pregnancy, Birth and Family Planning.
Alan F. Guttmacher, M.D. Viking, $8.95.
Along with a calm, clear explanation of the processes of pregnancy and childbirth, what to expect and various methods of childbirth, Dr. Guttmacher discusses the important developments in the field of family planning, legal and medical, from abortion to varying methods of contraception and sterilization. The book is packed with information and thorough answers to questions, particularly those one might hesitate to ask a busy doctor.

The Second Sin
Thomas Szasz
Covers marriage, sex, drugs, mental illness and other matters. $5.95, hardcover. Doubleday.

The New York Times Guide to the Summer of '73 For Teenagers – U.S.A.
Howard S. Rowland and Beatrice L. Rowland
A sweeping survey of over 1,000 summer possibilities. Explores work, study, travel, volunteer, athletic programs, everything from archaeological expeditions to river rafting, from film workshops to simply finding an enjoyable job. March. $4.95. Paperback. Quadrangle/The New York Times Book Co. is being distributed by Harper & Row.

The Single Parent Experience.
Carole Klein. Walker, $7.95
"The single parent within these pages is the person who has *chosen* this role," not the "unwed mother," the divorced person or widow(er). Is based on interviews with a fairly large number of single parents, female, male, adoptive, natural, interracial, and some homosexuals. Motivations vary, and some of these single parents seem to have healthier attitudes than others. Collectively their feeling is summed up by the statement: "I wanted to be a parent, but not a wife (husband)." Generally sympathetic to the single parent situation, but does record negative reactions by psychiatrists and warnings about some of the things that can go wrong.

Brain Child: A Mother's Diary
Peggy Napear
A strong, unsentimental diary of the author's brain-damaged child's painstaking seven-year progress toward normalcy through the "Philadelphia" program. A fascinating and controversial account for both parents and professionals concerned with children. Harper and Row $8.95.

Adoption – Is It for You?
Colette Dywasuk, Harper and Row, $6.95
Provides an up-to-date look at adoption as it stands today. Outlines the potential problems of adoption and how to resolve them.

The Rights of Mental Patients.
Bruce Ennis and Loren Siegel.
The Rights of Prisoners.
David Rudovsky. Richard W. Baron Publishing Co., $4.95 each (simultaneously in paper, Avon, $.95 each).
The first of these two timely and extremely informative books gives a state-by-state legal rundown on the legal rights of mental patients in each of the following categories: emergency admission to detention and non-emergency admission; right to free lawyers; release procedures; rights while in a hospital; liability for charges; financial and property rights; and rights upon discharge. The second book deals more generally with the legal and traditional rights of people held in jails, in a question and answer format which leans heavily on random examples of cases and historic precedents.

Career Information in Counseling and Teaching.
Lee E. Isaacson, Allyn and Bacon, Inc., Longwood Dept., Rockleigh, N.J. 07647. $9.95.
Includes discussions of: the roles of teachers and counselors in career guidance, the career selection process, the future of automation, physical, psychological, sociological and economic relationships between the worker and his job.

Group Counseling: A Developmental Approach.
George M. Gazda. Allyn and Bacon, Inc., Longwood Dept., Rockleigh, N.J. 07647. $8.95.
Emphasis on prevention of developmental problems by group counseling of given age groups. Documented research. Examples of actual group sessions. Outline of a "human relations training model" to instruct others to help in this process.

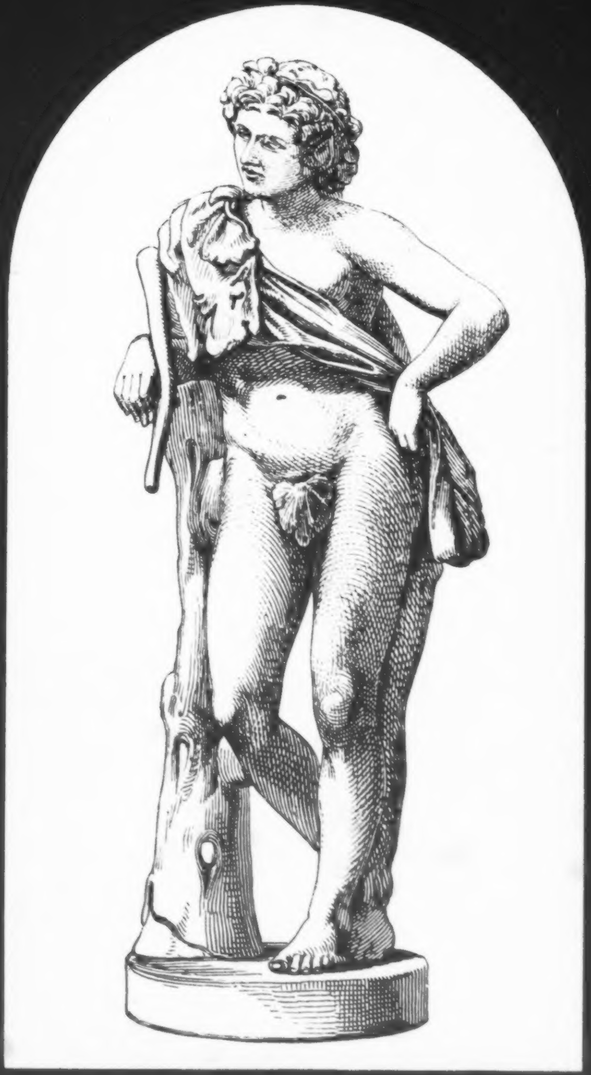
Student Drug Abuse
A Rational Approach for Schools.
Murray Hozinsky, University of Chicago
Laboratory Schools. $2.95.
This book is intended to be helpful to those teachers, counselors, administrators, and other school personnel who are contemplating beginning or modifying education about drugs in their schools. Included are suggestions for curriculum design, roles of parents, teachers, counselors, and details of drug education committee tasks. Programs and outlines for elementary school, junior high school and senior high school are presented.

Group Leadership A Manual for Group Counseling Leaders.
Marilyn Bates, California State College at Fullerton and Clarence D. Johnson, Orange County Department of Education, $6.50.
The material presented in this book is directed toward the leader who leads self-actualizing groups. It is appropriate for school counselors, school psychologists, social workers, probation workers, marriage and family counselors and others concerned with group counseling leadership.

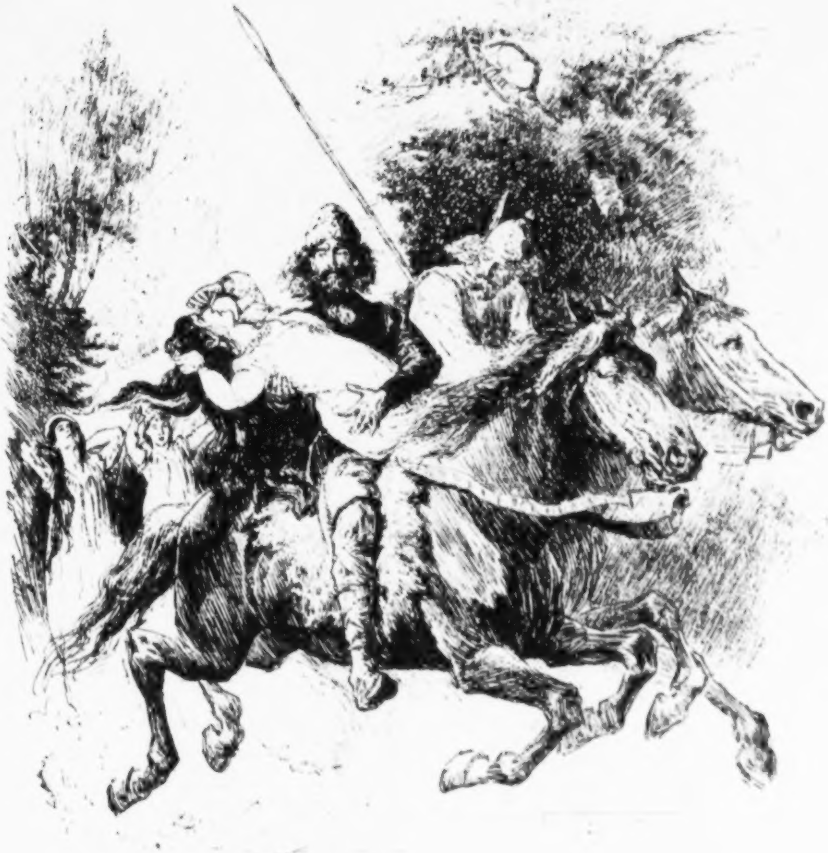
MISCELLANEOUS

Semex
Desmond-Maki
McKay Campus School
Fitchburg State College
Fitchburg, MA 01420
For educators interested in exchanging 35mm slides, tapes and learning packets which can be listed in a free quarterly publication.

Organization of Unemployed Teachers (OUT)
300 E. Santa Inez Ave.
San Mateo, CA 94401
Formed to encourage teachers to create their own education projects. Working to create model learning environments, to set up a network of teacher centers and to take political action for a voucher system.



5. THE LAST LEAF



SEX in Other Cultures, Other Times

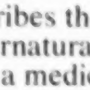
"The music at a wedding procession always reminds me of the music of soldiers going into battle."

Heinrich Heine

"You, masahib, and your beautiful daughter did not indulge in the vices of Western women. You did not run about half naked, showing your legs and your back to any man who happened to be around, as in this country even the lowest dregs of the whores would be ashamed to do. You do not practice Western dancing, as the vice of rubbing your bodies against a strange man's is being misnamed."

The Rani of Sangwar
(an Indian noblewoman)

The Trobriands, who live on a group of islands off the Southeast coast of New Guinea, look upon sex as an expression of personality. The adults make no attempt to prohibit coitus among children, although incest taboos are strictly enforced. It is also taboo for adults to have sexual relations with youth. A person is expected to have several sexual affairs before marriage, however, premarital pregnancy is condemned. Although contraceptive devices are not used, the premarital pregnancy rate is quite low.

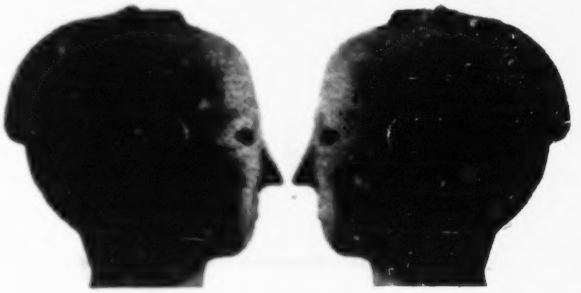


In some preliterate tribes the male transvestite is thought to have supernatural powers and is granted the status of a medicine man or shaman.

pg. 81, Kephart

Among the Azande, a large African tribe, the highest chiefs are required to wed their own daughters.

In the cattle-culture areas of Africa where women tend the cattle, a father must be reimbursed with a certain number of cattle when his daughter marries.



At one time, brother-sister marriages were permitted and even required in certain royal families such as the Ptolemies of Ancient Egypt, the Incas of Peru, and the Hawaiian nobility.

In Buddhism, Hinduism and Shintoism the concept of the contaminating influence of the female appears in innumerable forms. Men's and women's clothes must not be washed in the same water, carried in the same basket, or hung up to dry on the same line. Even when they're on separate lines, they must be at different altitudes. No portion of any man's garment should be lower than any portion of a woman's garment.

Group marriage has been reported in rare instances under certain conditions. For example, the Toda of India practiced polyandry as an accepted form of marriage. This stemmed from their practice of female infanticide which created an excess of males.

"To the Eastern mind, therefore, the difference between the man and the woman was a basic difference, a fundamental difference of function. The woman could never be any more important than the man, any more than the soil could be more important than the seed."

pg. 28, Mace

In India, early marriage is recommended for the female but not for the male. The boy is expected to practice continence during his adolescence and often during his early twenties. It was believed that by restraining his sexual urges the young man would increase his mental and spiritual powers. All Hindu boys, except for those of the lowest caste, were expected to undergo rigid discipline; the years of studenthood became known as the period of celibacy.

In practically all societies, standards of attractiveness are applied to the female rather than to the male, the latter being judged on courage, prowess, and abilities . . . both during courtship and afterward, the females are more modest in their dress . . . There are a number of societies in which the woman customarily covers her pubic region with some form of clothing, whereas the man does not conceal his genitals . . . "

In two Moslem societies, the Jurd and the Siwans, a husband can dismiss his wife with great ease, even on a momentary whim. He needs only to pick up three stones and drop them, uttering a routine formula of divorce to his spouse.

In Chinese love stories the courtesan is a more frequent heroine than the young marriageable girl. The houses of prostitution provide sex in a romantic setting.

In Chinese the character for "good" is a compound of the character "woman" and "boy." A woman with a son is as good a thing as can be imagined. Failure to have a son is the greatest disaster that can overtake a married couple. In the Hindu marriage ritual the bridegroom prays: "Oh God of Fire from whom emanates all good actions, bestow upon us abundance of sons . . . Oh God of Indra, bestow upon my wife worthy sons and all glory. I pray to you that ten sons be born to me."

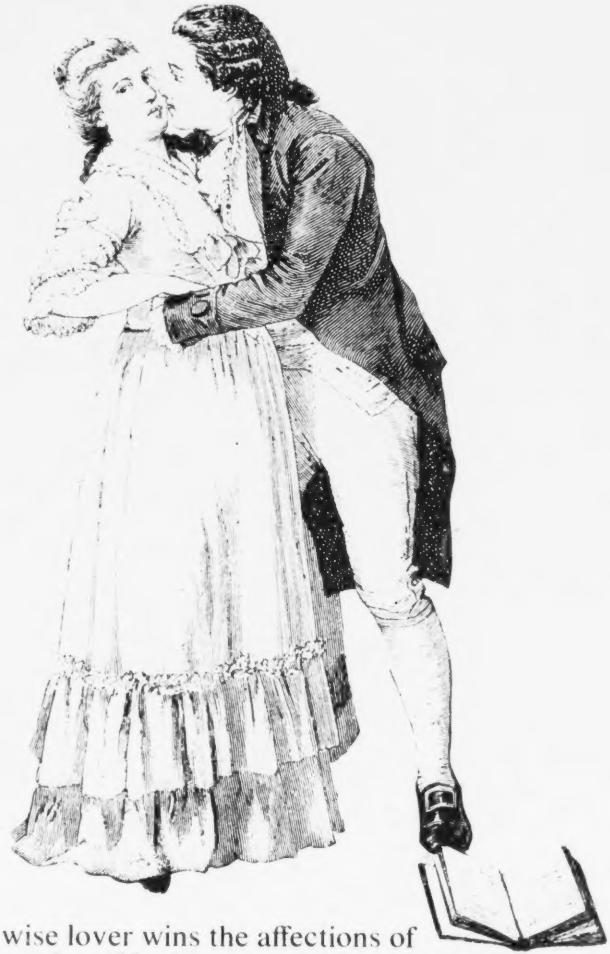
The perfect hostess will see to it that the works of male and female authors be properly separated on her book shelves. Their proximity, unless they happen to be married, should not be tolerated.

Lady Gough
Etiquette (1863)

Navajos usually build their hogans in clusters, according to family groups. When one of the family has income, he shares with the others. When a man marries he usually builds a hogan near his wife's family. Property, including the hogan and grazing land, is owned by the wife and passed on to the children. The husband is only a kind of trustee. A married man owns "only his clothes, jewlery, and saddle" Navajos like to say. Traditionally, a man considered himself divorced if his wife put his saddle outside the door.

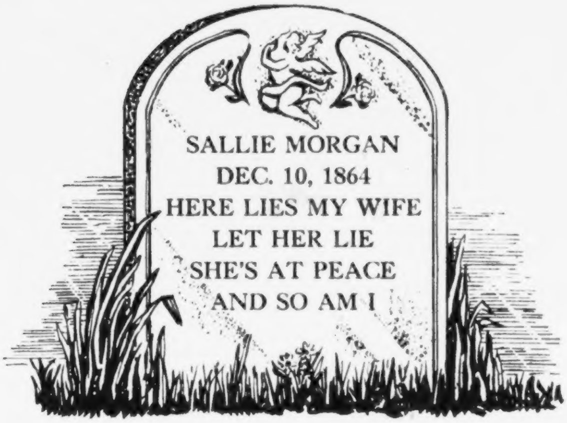
The conjugal rights mentioned in the Torah are obligatory upon each man according to his physical powers and his occupation. How so? For men who are healthy and live in comfortable and pleasurable circumstances without having to perform work that would weaken their strength, and do nought but eat and drink and sit idly in their houses, the conjugal schedule is every night. For laborers, such as tailors, weavers, masons and the like, their conjugal schedule is twice a week if their work is in the same city, and once a week if their work is in another city. For ass drivers, the schedule is once a week; for camel drivers once in thrity days; for sailors, once in six months; for disciples of the wise, once a week, because the study of *Torah* weakens their strength. It is the practice of the diciples of the wise to have conjugal relations each Friday night. A wife may restrict her husband in his business journeys to nearby places only, so that he would not otherwise deprive her of her conjugal rights. Hence he may not set out except with her permission. Similarly, she may prevent him for exchanging an occupation involving a frequent conjugal schedule, as for example, if an ass driver seeks to become a camel driver or a camel driver, a sailor. Disciples of the wise, however, may absent themselves for the purpose of studying *Torah* without their wives' permission for as long as two or three years.

The Book of Women Code of Maimonides
1174 A.D.



The wise lover wins the affections of parents first. He does not tread on the mother's corns as he flies past her to shake hands with his divinity. He never shows that he is not interested in the silver question or the comet, if papa is talking of either. He never alludes to them as the "old folks," or makes unpleasant remarks about mother-in-law, in their hearing. He is modest in his manners, and pretends to have come to the home simply to be instructed by its master whom he reveres. Having won his way in this quarter, he does not lose his lady's esteem by being over bold. A girl of spirit is very apt to dislike a man who bounces at her and tries to kiss her before he has revealed his matrimonial intentions. Yet he is not too tardy, as though his mind was not made up.

The Universal Self-Instructor
(1883)


SALLIE MORGAN
DEC. 10, 1864
HERE LIES MY WIFE
LET HER LIE
SHE'S AT PEACE
AND SO AM I

One hears bad stories now and then, and there is much one never hears. Though custom may sanction it, young people are very apt in the present condition of things to brush the bloom from their love affairs too early. A little tender mystery should linger about a girl until she is "courted and married and all," if she wishes to be a happy wife; and no matter how much she may trust her daughter, a mother should not relinquish her guardianship until a husband claims it.

The Universal Self-Instructor
(1883)